



Bohanon steps aside on bingo issue

By Pat Barrett

One day after vowing to remain with the case, Senior U.S. District Judge Luther Bohanon reversed his own decision and disqualified himself from the Potawatomi bingo litigation that has languished in his courtroom for more than four years.

Throughout the stormy history of the case, Bohanon repeatedly ruled in favor of EMCI, an outside management group that has run the tribe's bingo hall without an approved management contract since

1983.

Last April the tribe asked Bohanon to disqualify himself, charging he had "grossly exceeded his power" and unnecessarily prolonged the case by refusing to rule on motions filed by the tribe.

Throughout the entire case Bohanon had refused to allow tribal representatives to take the stand, although he heard testimony from numerous witnesses for EMCI and, more than once, opined that the tribe had treated EMCI badly - despite rulings

by the BIA, Department of Interior and District Judge Wayne Alley that EMCI did not have a valid contract and thus had no legal standing for occupying the building or appealing the tribe's decision to remove them.

Bohanon had refused to rule on the tribe's motion that he remove himself from the case until tribal attorneys asked the appellate court to intervene and force the judge to make a decision. Two days later Bohanon declined to excuse himself but within 24 hours reversed his

own decision - but not before dismissing a number of other pending motions filed by the tribe.

Earlier in September the tribe ousted EMCI from the bingo premises and resumed control of the games. Bohanon held an emergency hearing and gave control of the hall back to EMCI, ordering federal marshalls to guard the building. In response to Bohanon's ruling, Judge William Holloway of the 10th Circuit Court of Appeals also set an

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On descendency issue

Senators Boren, Nickles, Rep. Watkins support tribe

Dear Ross:

We are writing on behalf of the Potawatomi Tribe of Oklahoma regarding the Secretary's decision denying the tribe's request to call and conduct a secretarial election. As you are aware, the purpose of the proposed election is to amend the tribal constitution in order to change the criteria for tribal membership.

We are concerned with the BIA's decision, and are appealing to you to work with the tribe to reach an acceptable solution. As you know, the Potawatomi tribal membership is beginning to dwindle in number, and the average age of members has reached 45. We share their concern that unless enrollment procedures are changed, and direct descendants allowed to enroll, the tribe will eventually face extinction. It would be a tragedy if this were to happen. The enrollment of Potawatomi youth is vital to the preservation of the tribe's rich heritage.

It is our understanding that the proposed changes in the

tribe's enrollment procedures are similar to those currently utilized by other tribes. Although a secretarial election must be called at the request of a tribe, we would encourage the department to work with the Potawatomis in drafting an amendment that is acceptable to both parties, and which can be forwarded to tribal members for a vote.

We stand ready to assist in any way that we can and look forward to your prompt response.

Sincerely,

David Boren,
U.S. Senator

&
Don Nickles,
U.S. Senator

Dear Mr. Secretary:

I am contacting you on behalf of my constituents, the Citizen Band Potawatomi Tribe, seeking resolution of an impasse that has developed between the BIA and the Tribe, headquartered in Shawnee. The Tribe has asked that a secretarial election be

conducted on an amendment they propose to their tribal constitution. The amendment would enable the Tribe to offer membership to individuals who are descendants of tribal members, irrespective of blood degree. The BIA has declined to authorize this election and have, as a matter of fact, disapproved the proposed amendment.

Beneficiaries of the proposed amendment will be the children of tribal members. Historically, the Tribe has enrolled members on descendency, a mechanism recognized by the federal government as the basis for tribal membership which was included in the tribe's constitution adopted in 1936. In 1961, the Tribe narrowed its membership criteria to facilitate the distribution of Indian trust funds to members. An untoward result of the 1961 amendment was to deny Indian birthright to many of the children of tribal members. Last year, by a margin of three to one, the Tribe's membership voted to request the amendment election to allow the

Tribe to admit members based on descendency. If the amendment is approved, prospective enrollees would be required to submit a formal application for membership and prove their descendency through genealogical evidence.

The average age of the Potawatomi Tribe is now 45 years. Given that fact, it is understandable that the Tribe would be concerned that its 1,000 year heritage could be extinguished in one or two generations if the descendants are not allowed tribal membership.

I would appreciate, on behalf of the tribe, your prompt attention to this matter. Speedy, but prudent, action will assure that today's Potawatomis can pass on to their children an identity of which they can be proud. If I can be of assistance to you in reaching a resolution to this problem, please let me know.

Sincerely,

Wes Watkins,
Member of Congress

Panel demands records in fraud scandal

Washington, DC - A special Senate committee investigating corruption in federal Indian programs had widened its probe by secretly issuing more than a hundred subpoenas across the nation during the past week, according to congressional sources.

The 100-plus subpoenas demand records or potential testimony from a variety of sources, including federal agency officials, major corporations doing business on Indian reservations and construction contractors, housing contractors and others who conduct business with Indian tribes or federal Indian programs.

The subpoenas name at least 15 Arizona individuals and businesses doing business on many of the state's 20 Indian reservations and focus in part on the controversial sale of the Boquillas Ranch to the Navajo Tribe last year, said *The Arizona Republic*.

Two of those subpoenaed are Byron "Bud" Brown and K. Tom Tracy of Scottsdale, Az. They were instructed to turn over records in connection with their roles in the sale by the Tracy Oil and Gas Co. of the Boquillas Ranch, outside Seligman in northwestern Arizona, the sources said.

The tribe's purchase of the Boquillas Ranch netted Tracy Oil and Gas a \$7.2 million profit for the five minutes the company held the title to the land, according to Coconino County records. Tracy is an owner of Tracy Oil and Gas, and Brown represented the company in the deal.

Neither Tracy nor Brown could be reached for comment last week. Francis Duckworth, an attorney for Tracy Oil, did not return two telephone calls before press time.

The subpoenas name at least 15 Arizona individuals and businesses doing business on many of the state's 20 Indian reservations and focus in part on the controversial sale of the Boquillas Ranch to the Navajo Tribe last year, said The Arizona Republic.

Among others receiving subpoenas is Larry Ward of Phoenix, who provided insurance coverage to Navajo tribal employees in the late 1970s and early 1980s. The subject of that subpoena is not known, and Ward also could not be reached for comment.

Kenneth Ballen, chief counsel for the Senate Special Committee on Investigations, which is handling the probe, would neither confirm nor deny that subpoenas had been issued by the panel. Subpoenas by the committee would not have to be publicly disclosed.

The Senate panel's probe was launched after *The Republic's* "Fraud in Indian Country" series last year documented scores of instances of waste, fraud and abuse in federal Indian programs.

Ballen said the 20 committee investigators already have conducted hundreds of interviews, many with confidential informers who have come forward to assist in the probe.

"The investigation is going according to plan," he said.

As part of the probe, the committee has demanded thousands of documents from the Bureau of Indian Affairs, the federal agency in charge of most Indian programs.

BIA Director Ross Swimmer said that he didn't know whether his agency had received any subpoenas but that "volumes of documents" had been sent to the committee.

"Frankly, I think they'll come up with an indictment of the (federal Indian-affairs) system," Swimmer said.

He said, however, that he hopes the Senate probe doesn't "lead to . . . just saying the BIA is bad."

The Interior Department's Inspector General also is investigating the Boquillas Ranch sale and the roles of Brown and Tracy in the deal, Swimmer said. He expressed concern that the Senate inquiry may overlap or interfere with that probe.

Critics of the sale, including a group trying to recall Navajo Tribal President Peter MacDonald, had called for a federal probe of the transaction.

The controversy stems from a 1987 deal in which the Navajo Tribal Council voted to purchase the 491,434-acre Boquillas Ranch.

The ranch was sold to the tribe July 9 for \$33.4 million by Boquillas Cattle Co., which is owned by Tracy Oil and Gas Co. of Phoenix. Five minutes earlier, Tracy Oil had purchased the ranch from a Tenneco Realty Co. subsidiary, Boquillas Cattle Co., for \$26.2 million.

MacDonald is a longtime associate of Brown, a former tribal employee who approached the tribe on behalf of Tracy Oil in 1987 about the purchase of the ranch. (*Lakota Times*)

Anti-Indian Organization

PARR to become more active, chairman declares

Park Falls, WI - The Associated Press reports that Larry Peterson, reassuming his former position as Chair of Protect Americans' Rights and Resources (PARR) said recently that his organization will become more visible next year during spring treaty fishing because this year's policy of taking a low profile was a mistake.

Peterson, once affiliated with another anti-Indian organization,

Equal Rights For Everyone as their vice-chair, recently resumed the chairmanship of the group after the resignation of Dick Hammon of Racine.

Another PARR official, Executive Director, Larry Greschner resigned from PARR effective August 6th saying he wanted less stress, and differences of opinion on how PARR should operate influenced his decision.

"There are things coming into

play." Greschner is quoted as saying, "I didn't like to see two different groups."

Greschner was referring to the organization, "Stop Treaty Abuse," a group with high visibility in last years fishing season because its leader, Dean Crist of Minocqua was arrested on assault and harassment charges.

Crist also was the producer of "Treaty Beer" who blamed in

part PARR members for the failure of marketing because they had not financially supported the business through purchases of the product.

Crist left PARR as well, to form STA, saying that "I had some real conflict with their former hierarchy and how it was going about it."

Greschner, who plans to work in sales, said he was frustrated by the job.

Oneida Nation Details Land Claims Against New York State

*For at least the last year the Oneida Nation has been involved in negotiations with the State of New York over land claims they filed in 1970. The claims are to historic homelands in New York that were defrauded out of the Oneida Nation through treaties with the state. There were no federal representatives at the treaty negotiations, nor were they sanctioned by the United States through ratification by the Senate as prescribed by law. The Oneidas have recently produced a 16 page special edition of *Kalihwisaks* as part of a conference the Tribe sponsored on the claims issue on Saturday, August 27th at the Oneida Radisson Inn.*

The following narrative was developed by Oneida General Counsel Attorney Francis R. Skenendore for presentation at the annual General Tribal Council meeting held July 9, 1988.

In three lawsuits, one filed in 1970, a second in 1974, and a third in 1979, the Oneidas challenged the legality of all the transactions with New York State by which the Oneidas lost possession of their land in New York State. In the first two lawsuits, those filed in 1970 and 1974, the Oneidas sued only Oneida and Madison Counties. In the 1979 lawsuit, the Oneidas sued private land owners as well as the state and municipal land owners.

In the first lawsuit filed in 1970, the United States Supreme Court, on March 4, 1985, ruled that the Oneida Nation owns title to 871 acres of land in Oneida and Madison Counties. One issue in the case was remanded to the federal district court for a determination of whether damages awarded to the Oneidas should

be offset by good faith improvements placed on the land by the counties. If the counties cannot prove good faith, the Oneidas will be entitled to the value of improvements. The issue of damages has been stayed until July 17, 1988 by the Court pending settlement negotiations. Most likely, the stay will be extended another six months.

The second suit filed in 1974 against Oneida and Madison is presently being held in abeyance pending settlement negotiations. This suit seeks the return of the remaining treaty land that was not at issue in the first lawsuit.

The third lawsuit filed in 1979 is presently on appeal by the Oneida Nation to the United States Court of Appeals Second Circuit.

This lawsuit challenges the 1785 and 1788 land transactions between the Oneidas and the State of New York involving approximately five million acres of land. Oral arguments on the appeal by the Oneida nation were heard by the Court of Appeals for the Second Circuit on June 2, 1987. A decision is pending and could be issued by the Court at any time.

After the Supreme Court's March 4, 1985 decision, a representative of the New York Governor's Office visited the Wisconsin Oneida Reservation and expressed New York State's desire to attempt a negotiated settlement of the Oneida claim. Formal negotiations among representatives of the Oneidas, New York State, the United States and private landowners in the suit commenced September 23, 1986 in Washington, D.C. and have been ongoing ever since. The last negotiating session was held on July 22, 1988 in Washington, D.C.

TRIBAL TRACTS

Museum attracts numerous visitors

Tribal Museum Visitors - July, 1988

Oklahoma-126, Indiana-1, New Mexico-4, Washington-6, Missouri-7, Illinois-10, Arkansas-2, North Carolina-2, Iowa-1, Texas-10, Michigan-6, Kansas-1, Florida-4, Louisiana-4, North Dakota-2, Tennessee-4, New York-2, Wisconsin-3, West Virginia-1, South Carolina-2, Arizona-2, California-1, Nebraska-3, Alaska-1

Tribal Museum Visitors - August, 1988

Oklahoma-91, Ohio-5, California-6, Kansas-16, Illinois-7, Washington-1, Georgia-4, Arizona-5, Arkansas-6, Indiana-2, Texas-4, Nevada-1, Hawaii-2, Florida-4, New Mexico-1, Colorado-2, Kentucky-2, Utah-1, New York-4, Idaho-2, Alabama-2, Louisiana-2, France-1, South Africa-1.

Tribal veterans group planned

Potawatomi veterans of military service are encouraged to join me in establishing a TRADITIONAL WARRIORS' SOCIETY within the Citizen Band. Those veterans interested in joining me in this society are encouraged to write to: Dan LaClair, 922 Walter, Carlsbad, New Mexico 88220.

Applicants must provide proof of honorable service in either the U.S. or Canadian Armed Forces.

First Indian bishop ordained

By Christine Jackson

Lakota Times Aug 2, 1988

Rapid City, SD - Wearing a Lakota ribbon shirt and drawing deeply on a sacred pipe, Bishop Charles Chaput, an enrolled member of the Potawatomi Tribe, began the special day that saw him ordained the new bishop of the diocese of Rapid City.

An early morning prayer service, held in Memorial Park, was attended by more than 200 people and served to kick off the day's activities.

Following the hour long ceremony, Chaput was individually greeted by visitors who then joined him and his relatives in a traditional Indian round dance.

Prior to the mass honoring the new bishop, the altar was purified. Above the altar hung three large banners, each displaying a Native American eight-point star design.

A welcoming song was performed by an Indian drum group, followed by a rendition of the

Lord's Prayer performed in Indian sign language by three costumed Native American girls. A two hour Catholic Ordination Mass followed.

Utilizing his acknowledged limited skills in the Lakota language, Bishop Chaput gave a short address in the Lakota language. "For those of you in the audience who don't speak Lakota, you probably don't know what I said," Chaput said, adding with a chuckle, "those of you who do speak Lakota probably don't know what I said either."

The newly-ordained bishop told the audience he wanted to bring the community of Indians and non-Indians together.

Assisted by the Rev. John Haskell, an Ojibwe living in Great Falls, Montana, Chaput offered gifts of sacred pipes, which had been placed on the altar prior to the Mass, to the three dignitaries officiating at the Mass, the Most Reverend Pio Laghi, Rev. J. Francis Stafford, Archbishop of Denver, CO and Rev. John R. Roach, Archbishop of St. Paul-Mpls., MN.

Following the ceremony, a picnic lunch and reception was held at Memorial Park with box lunches distributed to the 5,000 guests who attended the ordination service.

Chaput said these events marked the end of two very special days in his life as he celebrated his ordination as the first Native American bishop in the United States and began what parish people say they hope will be Chaput's long and happy leadership role as head of the Catholic Diocese of Rapid City.

Potawatomi statue dedicated

The fifteen foot tall bronze statue was dedicated this past May 22nd, 1988. It stands in a prominent place on the east side of the Fox River, overlooking the one time valley home of the Potawatomi people who occupied this valley region of St. Charles, Illinois.

"With the dedication of the statue, the present inhabitants of the Fox River Valley, honor the memory of the Potawatomi Indian Nation . . . We owe them our gratitude and respect." Another part of a proclamation stated, ". . . as recognition of the proud heritage and rich tradition we feel for our community (St. Charles, IL) and to provide future generations with a symbol of our commitment to maintain this spirit of pride." And again it was stated, "Many a pioneer was saved by them (the Potawatomi) during the Black Hawk Indian War. Many a pioneer was sustained by them in hard times . . ."



Sherri Goble (second from left) & Georgia Shaw (second from right) are working with summer youth program participants on the BABES Program. BABES (Beginning Alcohol & Addiction Basic Education Studies), funded by IHS, is an educational program for children utilizing puppets to teach the dangers of addiction.

Health Services doing assessment

The Tribal Health Services Department is conducting a home to home assessment of all tribal members over the age of 55 residing in Pottawatomie County.

Joyce Abel, RN, is directing the survey aimed at assessing each family's medical, social and environmental needs.

Tribal members are being contacted and appointments are made at the member's request. Information gathered will help the tribal program assist tribal members either directly or by referral.

At the survey's conclusion information will be utilized to design services specifically aimed at helping our tribal elderly.

For more information contact Mrs. Abel or Health Services Director Ken Cadaret at (405) 275-3121.

Eastern members asked for site

Tribal members east of the Mississippi are invited to propose a meeting site for an Eastern Regional Council.

Suggestions thus far include Florida, Washington, DC and Atlanta. Make your opinion known! Send suggestions to the *HowNiKan*, 1901 Gordon Cooper Drive, Shawnee, OK 74801.

Ogee-Beaubien reunion planned

There will be an Ogee-Beaubien family reunion and golf tournament on Saturday, October 15 at the Potawatomi Firelodge in Shawnee, Oklahoma.

Reunion activities will run from 9 a.m. to 6 p.m., with tournament tee off scheduled for 10 a.m.

A catered bar-b-que dinner will be served at 5:30 p.m.

For more information, contact: Phillip Ogee, P.O. Box 81, Choctaw, OK 73020 (phone # 405-390-2632) or James Holt, 1409 Lahoma Drive, Pryor, OK 74361 (#918-825-2987).

Council on Aging Holds Meeting

By Linda Poe

The Citizen Band Potawatomi Council on Aging held its monthly meeting on Sept. 13, 1988.

A motion was made and passed by a majority of participants to ask for a donation of 50 cents for meals.

The Title VI Senior Citizens held a fund-raising bean supper Sept. 30 to raise funds for their social activities. The beans, carrots, cabbage, onions and corn meal were donated by the participants. A special thanks to our volunteers, Dessie and Woody Lockheart, Eva Hollingsworth, Velma Moore, Nita Saunders, Lillian Woody, Thelma Benton, Betty Makaseoh, Theron Johnson, Guy Loftis and others.

We are having a Halloween party the 28th of October. We will have prizes for best costumes. Also we are having a bake sale and cake walk that day. Everyone is invited!

**Support The
HowNiKan!**

1901 Gordon Cooper
Drive
Shawnee, OK 74801



Bourzho Niconi
(Hello, my friends),

Our continuing effort to get a secretarial election on the constitutional amendment the tribe voted on in last year's referendum is making progress.

This proposed change in the tribal constitution would allow for a return to our pre-1961 enrollment criteria, whereby we would enroll by descendancy.

Since the average age of the Citizen Band Potawatomi is now over 45, we need to be able to enroll our children. The establishment of a minimum blood degree requirement was imposed on us as a prerequisite for distribution of Indian Claims Commission payments back in the 1960's. The problems we have had with the Department of Interior Solicitor's office, as well as the refusal of the Assistant Secretary of the Interior to call the necessary secretarial election for us to vote on the descendancy issue, have been the subject of many stories in the *HowNikan*. We have been able to make progress on three fronts, all of which are the result of efforts on our behalf by the Oklahoma congressional delegates representing the Potawatomi: Congressman Wes Watkins, Senator David Boren and Senator Don Nickles.

The most promising development in our struggle has been the recent colloquy on H.R.-2677 introduced by Congressman Wes Watkins (D-OK). A "colloquy" is the

introduction of remarks by a member of congress in the Congressional Record to help define the intent of congress on a particular piece of legislation. House Resolution 2677 was being discussed in the House Committee on Interior and Insular Affairs when Congressman Watkins made his remarks.

The legislation would require the Secretary of the Interior to act within a certain time frame to call elections for tribes wishing to adopt or amend their tribal constitutions and would remove the Secretary's discretionary ability to deny such elections.

H.R.-2677 was introduced in a form, however, that only made it applicable to those tribes who adopted constitutions under the auspices of the 1934 Indian Reorganization Act. Almost all the tribes in Oklahoma, including ours, were organized under the Oklahoma Indian Welfare Act of 1936. We were about to be left out.

Congressman Watkins made the following remarks for the Congressional record to Congressman Udall, Chairman of the Committee on Interior and Insular Affairs:

Mr. Watkins - As our esteemed chairman knows, many times the Congress has in the past enacted laws which, because of the peculiar circumstances of the Oklahoma statehood statute, have been interpreted as not being applicable to Native Americans living in Oklahoma. In that framework,

Title One of H.R. 2677 would amend Section 16 of the Indian Reorganization Act insofar as it relates to the Secretary of the Interior's approval of tribal constitutions. As the gentleman knows, the Oklahoma Indian Welfare Act recognizes the right of Oklahoma Indian tribes to organize for their common welfare and adopt constitutions and by-laws. The Act also refers to the Indian Reorganization Act by stating that such Oklahoma tribes shall enjoy any other rights or privileges secured to Indian tribes under the Indian Reorganization Act. In view of these facts, I would enquire of the gentleman from Arizona whether the provisions of this legislation also govern the Secretary of the Interior in reviewing the constitutions of Oklahoma tribes who are subject to the Oklahoma Indian Welfare Act?

Mr. Udall: Yes, that is my understanding. The problems being addressed by this bill are not only limited to Indian tribes organized under the Indian Reorganization Act. It is our intention that the Secretary of the Interior shall apply the criteria set out in Title One of this legislation when acting on the constitutions of tribes that come under the Oklahoma Indian Welfare Act.

Mr. Watkins: I thank the gentleman for his clarification about the

intent of this legislation.

The second area of progress for our constitutional amendment has been secured through the continuing negotiations between Scott Keep of Interior and our Washington, DC lobby group, Doyle and Savit. You will recall that Mr. Keep is the lawyer for the Solicitor's Office whose opinion Deputy Assistant Secretary Hazel Elbert used to justify denying our secretarial election in the first place. Since we met with Ms. Elbert and indicated our willingness to provide additional information (and if that failed, to sue them), plus the intent of congress in H.R.-2677, the Solicitor's Office has indicated a willingness to reconsider. We hope this is the case, since litigation is very expensive and time consuming.

The BIA had been under the impression that we were simply going to add all the descendants to the rolls without applying our normal enrollment criteria. We impressed upon them that all enrollments would be by individual application with genealogical support provided and each application brought to the Business Committee for a review and vote.

If you will recall, Mr. Keep is the lawyer for the BIA who said we had to show a "bilateral political relationship" with our children before they could become tribal members - whatever that means.

Our third area of progress concerns the research compiled by Doyle and Savit in the event we are forced to sue the BIA for our right to change our own constitution. We have a great number of precedents in our favor and we know that Mr. Keep's opinion is very weak due to precedent established by the Pomo case in which the federal courts required the Assistant Secretary to call an election for the Pomo Tribe within a specified time period.

I will keep you informed on our progress of this issue so vital to the survival of our tribe.

**Megwetch,
John Barrett**

What is an Indian?

By Tim Giago
(Reprinted from the Lakota Times)

How much Indian are you?

This question was asked of a group of American Indian children at Anderson Elementary School in Minneapolis, Minn. Their answers were quite interesting and very disturbing.

In this circle of black, brown and blondish hair . . . of black, brown, green, blue and hazel eyes . . . of wiry, curly, kinky and straight hair . . . they were every percent-of-blood oriented. From 15/32 to 1/4 to 1/2 they were calling out their individual percents - that is until they began to laugh.

Yes, it is ridiculous, especially when one child was asked to point to the half of him that was Indian and the half that wasn't!

Is this form of identifying our identity shared by other peoples? When did we ever hear a Jew state he was half Jewish? What makes a Jew a Jew is his religion.

American Indian authors Walter Peek and Thomas Sanders explain it this way: "To define the American Indian is as impossible as it is to define the Jew - for many of the same reasons.

"A Jew knows he is a Jew because he recognizes himself within the framework of a historical-cultural setting that allows him identity.

"The Native American, the Indian, the Navajo - call him what you will -

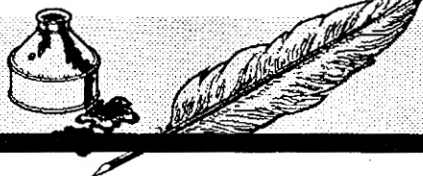
knows he is an Indian because of the mystic tie to the land, the dim memory of his people's literature that has been denied him, the awareness of his relationship to Sakoiatisan, Manitou, Huaca, Wakan Tanka (depending on his being Iroquois, Algonquian, Inca or Sioux) somehow all manifest themselves within him and consistently call him back to his ancestors."

Bill Charfield, elder teach and historian, agrees with this philosophy. "My cultural identity makes me what I am. It is my beliefs that make me Indian."

That brings up an interesting point. Can an individual be Jewish and Catholic at the same time? Can an Indian? According to Bell, an individual's sacred regard for language, his concept of the creation and his desire to live in harmony with the natural world need be applied when seeking to define an Indian.

While addressing a college audience, LaDonna Harris was asked to define an Indian. LaDonna replies, "I can't define the Indian any more than you can define what you are. Different governmental agencies define him by amount of blood. I had a Comanche mother and an Irish father. But I am Comanche, I'm not Irish. And I'm not Indian first, I'm Comanche first, Indian second. When the Comanche took in someone, he became Comanche. He wasn't part this, part that. He was all Comanche or he wasn't Comanche at all. Blood runs the heart. The heart knows what it is."

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In your opinion ...

What They're Saying About Fire Lake

Fire Lake Golf Course
Dear John,

I recently had the pleasure of playing your beautiful course in the O.S.B.I. tournament. I must admit that I was surprised at the professionalism and courtesy extended by you and your staff. I say this in light of my last trip to Fire Lake, which I must assume was under different leadership. My last visit, which sincerely was to be my last, was unpleasant at best. I am gratified that you have changed the direction of the golf operation at Fire Lake. You have a course and staff to be proud of.

I look forward to my next opportunity to play your course and plan to suggest to my tournament director that your course be considered for a future tournament.

Again thank you,
Bill Young
President, Lodge 127
Fraternal Order of Police

Fire Lake Golf Course

Dear John,

I wanted to commend you on the

wonderful job you did with our recent golf tournament. Your help was invaluable and, as a result, the entire tournament was one of the best we have ever had.

Thanks for your congeniality, and the direction you gave us, as well as your expertise on golf. Your assistance was certainly excellent public relations for Fire Lake and good for golf.

Since you have come to the course, the public has seen some tremendous changes for the good. In spite of the weather the course has really come along and is looking very good.

We look forward to seeing you again next year with our tournament there. Thanks again.

Very Truly Yours,
Ted C. Darling
Pastor
Rock Creek Baptist Church

Fire Lake Golf Course

Dear Sir:

I would like to compliment you on the improvement of the fairways, tee boxes and greens at Fire Lake Golf Course the past couple of weeks.

Apparently you have acquired a good grounds superintendent and his efforts are to be commended.

Several of my friends have commented on the vast improvement recently.

Sincerely,
W.O. Briscoe III
Shawnee, Oklahoma

Fire Lake Pro,

I am writing to you to express the appreciation my husband and I have for what you have done for the Fire Lake Golf Course. Since you have become manager of the course it has improved 200 percent.

Mr. Lair, not only have you kept the course mowed neat but you have repaired the water leaks, cleaned out the sand traps, added new cart trails and carts and many other items too numerous to mention.

We understand you have acquired a new greens keeper. He is certainly to be commended for the work he has helped you accomplish.

But, most of all, a beautiful golf course like Fire Lake, in the best condition possible, would not be enjoyable at all if it was not being

managed by someone with a nice personality and a good attitude like you have. Each time we bring friends - which is often - to play golf at Fire Lake they are always impressed; not only with the course, but also with the friendly and warm greeting they receive from you and your employees in the clubhouse. My husband and I feel you've done a lot for Fire Lake Golf Course and would like to say a special "thank you" for all your efforts and hard work.

Herb and Sue Huston

Fire Lake Golf Course,

I want to commend you on the approved playing conditions of the golf course. In the summer of 1987 I played often but in 1988 I had not been there until last week as I assumed the playing conditions would be poor. I am very pleased with the improvements and I hope you continue to strive to develop the natural resources there so that Fire Lake will become one of the finest public courses in the State of Oklahoma.

B. Edward Heathcott

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'We've wasted more than Indians will ever take'

By Rich Landers

Every modern sportsman shares a sense of what it's like to be an Indian.

That is, we all share a grief for what has been lost, and a resentment for those who have taken it away.

Hunting and fishing isn't like it used to be for either sportsmen or Indians.

But sportsmen seem to forget that white people have frittered away more resources than Indians could ever take.

Moreover, sportsmen are wasting time - and perhaps missing a great opportunity - by blaming Indians for the shortage of game in the hills and the dearth of fish in the rivers.

A sense of frustration permeated the proceedings in Spokane last month, when the Washington Senate Natural Resources Committee opened the floor to the topic of Indian treaty hunting and fishing rights.

Indians were frustrated with sportsmen blaming them for wildlife shortages; sportsmen were frustrated with government agencies for their ineffectiveness in curtailing Indian harvests. And government officials were frustrated because the courts seemingly won't allow them to make *anybody* happy.

A lawyer from the state attorney general's office said the courts have upheld certain rights guaranteed to Indians in treaties signed in the late 1890s. Primarily, these treaties ensured that tribes could fish for salmon and steelhead and hunt on "open and unclaimed" lands. These lands have been ruled to include most areas managed by the Forest Service and bureau of Land Management.

When these treaties were signed, the white

OPINION

man thought he was getting a good deal. The signers hadn't considered the possibility of fish or wildlife shortages in the magnitude of what happened when dams were built on the Columbia River.

The treaties were signed shortly after the federal government had encouraged market hunters to slaughter millions of bison in the Western plains. The plan wasn't so much to supply meat and hides, but to bring the revolting tribes to their knees by taking away their primary source of food.

Yet, the white man knew a lot about subduing the Indians, but little about subduing his own greed.

John Smith, fish and wildlife director for the Colville Confederated Tribes, pointed out to those at the hearing that little had changed in the hundreds of years that his ancestors inhabited this area. The declines in fish and wildlife, he pointed out, have occurred in the relatively short one hundred years since the white settlers came.

"Who destroyed all this habitat?" he asked. "Who built the dams, the cities and plowed up the farmland? Not the Indians. But when there's talk of harvest, everyone jumps on the bandwagon and attacks the Indian. Why are we being blamed for no salmon here today? Before white men came, Indians were fishing for salmon right here (in Spokane)."

It's difficult for an Idaho angler to watch his

chances of hooking a steelhead decline with every fish caught in a gillnet by a tribal fisherman.

And while it might not be palatable for a sportsman to see an Indian shoot an elk in July or stretch a gillnet across the mouth of a river, it should be sobering to realize the white man's wheat fields, clearcuts, parking lots and dams have caused infinitely more harm to wildlife populations.

To protect his crops, a non-Indian farmer near Dayton, Washington, recently killed 10 elk, some pregnant, and left them to rot. He's entitled under white man's law to do that.

While we continue to use the tribes as the whipping boy for our woes, Indians have been embracing the concepts of modern wildlife management.

Tribes now are responsible for supplying millions of salmon and steelhead each year from their own hatcheries.

Last month the Colvilles broke ground for a new trout hatchery on the Columbia River.

In the past 10 years, the Yakima Tribe has tripled its elk population by reducing cattle grazing and making other habitat improvements, according to Bill Bradley, tribal wildlife management director.

This increase was accomplished while maintaining year-round bull elk hunting seasons and four-month antlerless seasons with no limit on the number of elk a tribal member can kill.

"The key," Bradley said, "is dealing with habitat and road management."

(The Spokesman-Review, Spokane Chronicle Outdoors, Sunday, June 26, 1988)

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Cherokee asks U.S. payment

Albuquerque, N.M. - If the federal government is going to pay Japanese-Americans for being moved from their homes during World War II, it also should pay Cherokee Nation members whose ancestors were moved from their homelands, an Albuquerque man contends in a lawsuit.

"I've always said if they pay the Japanese, they should pay us," said Woodrow W. Bussey, who filed the lawsuit Aug. 5 in U.S. District Court here on his own behalf.

The lawsuit seeks damages of more than \$10,000 from the federal government for moving his ancestors in a forced march known as the Trail of Tears.

"If they pay us what they pay the Japanese, we'll be happy," he said in an interview. "Hell, I think I'd be happy if they just apologized - if they'd admit that we had rights and they just didn't treat us right."

The lawsuit was in response to the U.S. House passing legislation Aug. 4 to give \$20,000 each to surviving Japanese-Americans who were forced into internment camps following the attack on Pearl Harbor 47 years ago.

President Reagan has said he would sign the \$1.2 billion bill.

The lawsuit said the U.S. Government should "treat members of the Cherokee Nation in the same manner as Japanese-American citizens who have finally been recognized as being due compensation for treatment they received when they were forcibly removed from their homes at the start of World War II and relocated inland."

Bussey, 71, an Albuquerque resident, said he is a Cherokee medicine man, author, artist and inventor. He said he has not yet found a lawyer to handle the case.

The lawsuit said, "Members of the Cherokee Nation were forcibly removed from their lands in eastern states and were herded like animals on what is now nationally known as the Trail of Tears."

In the fall of 1838, federal troops gathered tribal members from North and South Carolina, Tennessee and Georgia and forced them on a 116-day march across the country to northeast Oklahoma.

Bussey said he expects other tribal members and representatives of other tribes to join in the lawsuit.

Upsurge predicted in political activity

Atlanta, GA. - After years of depending on the U.S. Bureau of Indian Affairs' "pipeline" for programs to help them, Indians are getting involved in the political

process, according to the only Native American in Congress.

Rep. Ben Nighthorse Campbell (D-Colo.) spoke at a luncheon recently honoring Hispanic and Native American delegates at the Carter Presidential Center here.

Former President Carter also spoke, and Campbell toasted Carter for his civil rights record.

Campbell is three-eighths Northern Cheyenne Indian. He owns a ranch on the Southern Ute Reservation in southwestern Colorado.

Native Americans have their own agenda, but most of it is not much different than the agenda for Democrats in general, Campbell said.

"They're concerned about child nutrition and their environment," he said, "but they're also concerned about treaty rights."

Campbell said that much of the U.S. Constitution was drawn from the Law of the Iroquois.

"People who knew only monarchies in the lands they had left learned a new form of governance from those who welcomed them to a new world," he said.

Until recently, Native Americans haven't been active in the American political system, said Campbell.

"In 1980 there were only seven Native American delegates to the Democratic National Convention," he said.

"In 1984 there were 37 and this year there were 51."

They came from all parts of the country, but the bulk of them came from states with large Native American populations, such as Oklahoma, Arizona, North Dakota, Montana and Alaska.

In addition to Campbell, Colorado had one Native American delegate, Kathyleen V. Lone Tree of Denver.

"They never participated before because they always had a sort of BIA pipeline," Campbell said.

"But the BIA is part of the administration, and people are learning you can't always depend on it."

Campbell has two Indian tribes, the Southern Utes and the Ute Mountain Utes, within his 3rd Congressional District of Colorado.

He doesn't worry about becoming stereotyped as a spokesman for Native Americans.

"I don't think I spend even 10 percent of my time on Indian issues," he said. "It just seems to be the thing that generates the most interest. What am I going to do, tell Indians who come to me that I'm not interested in them?"

"I don't see anything wrong with continuing to represent their interest. A lot of my constituents who aren't Indian have told me they're glad the Indians have a voice in Washington."

Campbell's name surfaced as a possible candidate for Secretary of the Interior in a Michael Dukakis administration.

Campbell acknowledges he has heard the rumors, but says no one from the Dukakis campaign has contacted him.

"I don't think they're making those kinds of decisions yet," he said.

Campbell moved to Colorado about a dozen years ago from California, because, he said, he liked the mountains, and he thought it the right area to raise horses and children.

Campbell grew up in California with little involvement in his Indian heritage.

As a teenager, he became interested in judo, and in 1964 was a member of the U.S. Olympic Judo Team.

After the Olympics, he began tracing his family roots to the Northern Cheyenne Reservation in Lame Deer, Mont.

He was adopted back into the tribe, and received warrior's feathers for his exploits in judo. He worked as a policeman and school teacher in California while developing skills as a jeweler.

His works aren't traditional Native American jewelry, but they frequently echo his ancestry with eagles, mountains and other nature motifs.

Campbell served two terms in the Colorado legislature. He ran for office, he says, because he went to his first political meeting and was asked to run.

Through much of his career in the statehouse he sported a ponytail, but he cut it before he ran for Congress in 1986.

In a close race, Campbell defeated an incumbent Republican for the seat.

Choctaws Near \$6 Million Windfall

Durant, OK - The Choctaw and Chickasaw Indian Tribes will soon be getting the \$9 million compensatory funds agreed to in a settlement last year by the federal government.

Unless Congress passes a resolution to disapprove the claim, the matter is all but settled, said tribal officials.

And there are no indications such a resolution will surface before Congress adjourns late this summer, said Rose Garbow, tribal operations specialist with the Bureau of Indian Affairs office in Muskogee.

The settlement grew out of a \$12 million lawsuit the two tribes filed against the federal government in 1981.

That lawsuit contended the government gave Indian lands to

railroads built into Indian Territory but never compensated the tribes.

The land was used for railroad stations, warehouses, track right-of-ways and cattle holding pens.

After deductions for the \$900,000 legal fees, the Choctaws were to get three-quarters of the final settlement and the Chickasaws one-quarter.

Final figures for each of the tribes are slightly more than \$6 million for the Choctaws and slightly more than \$2 million for the Chickasaws.

But before the money could be issued, there were terms that had to be met.

Under the 1973 Indian Funds Use and Distribution Act, public hearings had to be held on how the money was to be spent.

Those hearings were set up to give individual Indians - not just their tribal councils - a say-so in how they wanted the money spent.

For the Choctaws, the public hearings were held May 28 at Eastern Oklahoma State College in Wilburton, with an additional period for written comments.

Rose Garbow, the tribal operations specialist with the BIA in Muskogee, said tribal members voted "overwhelmingly" to use the tax-free money for tribal programs and economic development.

Those were the goals for use of the money endorsed by the tribe.

While some Choctaws had suggested a division of the money equally among the 90,000 members of the tribe (72 percent of whom are one-quarter or less full-blood Choctaw), officials had noted that such a settlement would bring only \$45 to each tribal member.

The BIA has now approved the spending plans of the two tribes and the proposals before Congress.

Mrs. Garbow said that unless Congress passes a resolution disapproving the plans, they will automatically be approved.

Hollis Roberts, Chief of the Choctaw Nation, said the slightly more than \$6 million awarded to the Choctaws will go for existing social programs, for government operations and for economic development programs.

The names of enrolled members of the tribe are taken from the original Dawes Rolls of Indian tribal members in the 1890s. Those on the rolls today are descendants.

The Five Civilized Tribes in Oklahoma (the Cherokee, Seminoles, Creeks, Choctaws and Chickasaws) were originally exempt from the Dawes Allotment Act of 1887 because of their "advanced stage of civilization."

But as Oklahoma beckoned to settlers and the white population grew and threatened encroachment, the tribes had to comply with the

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Dawes Act in the 1890's.

From 1898 through 1906, the commission collected signatures of members of the five tribes, which make up the Dawes Roll.

Games can benefit northwest tribes

Officials of the 1990 Goodwill Games are seeking Indian tribes in the Washington-Oregon state areas to become involved in entrepreneurial ventures in preparing for (and during) the Games in the Seattle area. To be held in the Puget Sound area July 20 to August 5, 1990, the 17-day event is expected to attract millions of visitors and more than 2,500 athletes from 50 countries. "We are interested in talking to Indian tribes, particularly those in Washington State and the surrounding area, about purchasing supplies and services to be used during the games," Goodwill officials Gwen King and David Gogol told *Indian News*. "Tribes and/or individual Indians also might have an interest in operating concessions or providing official souvenirs for sale," the two added.

Invitations to compete in the 1990 Goodwill Games will be extended to the top athletes and teams by the participating U.S. sports federations based on performances at the 1988 Olympic Games, World Championships and ongoing international competitions. The inaugural event was held in Moscow, July 5-20, 1986, to bring international goodwill through world-class competition. That event drew 3,000 athletes from 79 countries for 182 gold medal events in 18 sports.

Bill Black, Bureau of Indian Affairs superintendent of the Puget Sound Agency in Everett, WA, has been named coordinator for Indian tribes' involvement. He will be meeting with Goodwill Games officials within the next two weeks. He can be contacted at the Federal building, 3006 Colby Street, Everett, WA, 98201, (206) 258-2651.

Senate bill prohibits subpoenas

The U.S. Senate has passed a bill which includes an amendment to bar the U.S. Civil Rights Commission from enforcing subpoenas issued in conjunction with the Commission's investigations of Indian tribal governments' enforcement of the Indian Civil Rights Act.

The amendment offered by Senator Daniel Inouye (D-HI) prohibits the commission from expending any of the funds appropriated to it for subpoena enforcement "until 60 days following the receipt by this Committee and the

Select Committee on Indian Affairs of an opinion by the Comptroller General of the U.S. regarding the scope of authority and jurisdiction of the U.S. Civil Rights Commission over Indian tribal government officials pursuant to the Indian Civil Rights Act." Sen. Inouye said the Commission has been actively involved in an investigative effort which many Indian leaders have become convinced is designed to establish that the governments of Indian tribes, and particularly the courts of Indian tribes, cannot be entrusted to protect the rights of Indian tribal members. He introduced into the record a letter from the Attorney General of the Navajo Nation notifying the Civil Rights Commission that the tribe had advised tribal officials subpoenaed by the Commission not to testify before it.

Navajo has seat belt law

The Navajo Nation, the nation's largest Indian reservation with some 200,000 members, is the first in the country to pass a law requiring motorists to wear safety belts. Drivers and front-seat passengers in cars and pickup trucks driving on the reservation that covers some 16 million acres in Arizona, Utah and New Mexico, will be required to buckle-up even though Arizona has no seat belt law. Navajo's director of the department of highway safety said too many auto-related deaths and injuries were occurring on the reservation and "we believe a safety-belt-use law will reduce that number." The Navajo Nation law drew praise from the president of a national organization which promotes safety-belt use and Arizona's director of the Arizona Coalition for Safety-Belt Use.

AT&T funds tribal code project

Boulder, Colorado - The National Indian Law Library - a project of the Native American Rights Fund - is implementing a regularly updated tribal code collection, anticipated to be the first of its kind. Initial funding for the project is being provided by the AT&T Foundation. The project's purpose is to create an ongoing tribal code collection system for the National Indian Law Library (NILL), the most comprehensive Indian law library in the United States. The collection will provide a constant source of updated code information for tribes, attorneys, and other users of NILL's resources. Joanna Wilkerson, an Indian law student at the University of Denver, is project coordinator; Ed Bristow, NILL Research Associate,

is the project director.

Access to tribal codes is increasingly essential to Native American tribes, communities, and attorneys for use in Indian law. In 1987 NILL received more than 500 requests for tribal code information. Tribal codes are still largely inaccessible to those who need them. It is a repetitive and costly task for the tribes to provide material for each case or inquiry. "With NILL as a clearinghouse for codes, the tribes and communities can refer these requests to NILL, instead of wasting their resources by duplicating their efforts," stated project coordinator Wilkerson.

"In order for this project to be successful, we need the cooperation of the legal community and tribal governments throughout the country," she went on to say. Currently the tribes are being contacted and asked to send their updated laws and constitution to NILL by. Wilkerson said that the material will be purchased from those tribes which cannot provide a complimentary copy, or it will be reproduced and promptly returned.

The project also establishes an updating system whereby the code collections can be kept current. Questions or comments about the tribal code collection can be addressed to Ed Bristow or Joanna Wilkerson at the National Indian Law Library, 1522 Broadway, Boulder, Colorado 80302, (303) 447-8760.

Bill aims at welfare reduction

Senate Bill 2560, the "Hunger Prevention Act of 1988," passed the U.S. Senate July 26 and provides various food, nutrition and emergency assistance payments for food stamp recipients. Section 405 of the bill provides assistance to Indian tribal governments to conduct employment and training programs to get food stamp recipients, on or near federally recognized Indian reservations and former reservations in Oklahoma, off welfare rolls. Funds would be paid directly to the Indian tribes by the Secretary of Agriculture. The bill now goes to the House for action.

Memorial plaque unlikely to stay

Custer Battlefield Monument, Mont.-National Park officials say a plaque put at the Custer Battlefield National Monument in Montana on June 25th is unlikely to remain on its present site very long.

The memorial plaque hurriedly installed on the 112th anniversary of the Battle of the Little Bighorn by Indian activists over the objections of National Park Service rangers

was allowed to remain because officials felt there was a potential for violent confrontations according to a *Los Angeles Times* article.

The steel plate plaque reads: "In honor of our Indian Patriots who fought and defeated the US calvary in order to save our women and children from mass-murder. In doing so preserving rights to our Homelands, Treaties and Sovereignty."

Historians estimate that 100 Lakota and Cheyenne warriors were killed that day.

Choctaw woman is assistant A.G.

Patricia Buck Wolf, Choctaw and former welfare mother, has been named the new Assistant Attorney General for the Connecticut Commission on Human Rights and Opportunities. Formerly, Ms. Buck Wolf served as the Officer for Fair Housing for Norwalk, CT. She worked her way through law school, supporting her children and herself, to become Norwalk's first American Indian city employee.

Swimmer asks state Lumbee jurisdiction

Interior's Assistant Secretary for Indian Affairs Ross Swimmer has told Congress that the group of Indians seeking federal recognition as the Lumbee Tribe of North Carolina should follow the Federal acknowledgment process (25 CFR Part 83) to determine whether they meet the requirements for such recognition. Testifying August 11 and 12 before the House's Interior and Insular Affairs Committee and the Senate Committee on Indian Affairs, Swimmer said we have not determined that the group meet the requirements for Federal acknowledgment. "Federal acknowledgment establishes a perpetual government-to-government relationship between the tribe and the U.S. and has considerable social and economic impact on the petitioning group, its neighbors, and Federal, state, and local governments," he said. "If this group is recognized through the legislative process, it is telling all the other 100 or so groups who are seeking recognition under the Federal acknowledgment process, 'you don't have to follow that process, just come to Congress and we will do it for you,'" Swimmer said.

While opposing the legislation, he told the two Committees that if they did proceed with the bill as written, he asked that two considerations be made: (1) that the Lumbee Indians be subjects to the jurisdiction of the State of North

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Carolina and its political subdivisions; and (2) that funding for the Lumbees be under a tribally designed budget appropriated by Congress as an annual lump sum for all BIA services. Swimmer said the Lumbee petition consists of a two-volume narrative report, one and one-half file boxes of documentary exhibits, and a copy of the 16 volume membership roll which numbers from 37,000 to 45,000 names. Swimmer said final determination under the Federal acknowledgment process could take as long as the fall of 1993. "A more expedited review would require placing the Lumbee petition ahead of other petitions, which we view as unfair to other petitioning groups," he said.

Pequots buy out bingo management

Ledyard, Connecticut's Mashan-

tucket Pequot Indian Tribe now has full management control of its \$2.5 to \$3 million bingo operation after buying out the final year of a three-year management contract from Maine's Penobscot Tribe which has operated the successful operation since it opened in 1987. The 1,700-seat bingo hall has had a growth margin averaging 21 percent since it opened and is expected to exceed 23 percent within the next year. The Pequots have paid the Maine tribe a 20 percent cut for its management expertise. The Pequots have used their profits to purchase 1,500 acres of land, renovating their restaurant, enlarging the work force for the tribe and supporting charities. A Penobscot official told a Connecticut newspaper, "We're really in a new era where tribes no longer sit back and wait for the federal government to do things for us. We take the initiative." Amount of the buyout was not disclosed by the two tribes.

Chippewa win ruling on FBI

Washington D.C. - U.S. District Judge Thomas Flannery, in a case tried last year has ruled that the Federal Bureau of Investigation acted improperly in withdrawing law officers from the Red Lake Reservation in northern Minnesota during a May 18th uprising.

The uprising, according to an article in the *Star Tribune*, began after the Red Lake Tribal Council voted to fire Stephanie Hanson, the Tribal Treasurer in a 6-4 vote. When the riot was over, fires had destroyed a dozen buildings, 45 vehicles, and two teenagers had been shot to death.

Five men, including the Treasurers' husband, Harry Hanson were sent to prison because of crimes committed during the riot.

The Ruling could mean that the federal government will have to pay

the Red Lake Chippewa up to \$12 million, the amount sought to compensate for the damages that took place during a two day period.

FBI agent in charge, Bobby Erwin ordered the law enforcement officers off the reservation, abandoning roadblocks after dissidents took over the tribes' new \$2.6 million law enforcement center, passed out guns and began shooting at officers. The law enforcement center, as well as Tribal Chairman Roger Jourdain's home were burnt to the ground that day.

Flannery ruled that Erwin, a 27-year veteran of the FBI "failed to establish a command post to coordinate law enforcement efforts or to contact other officers in charge, including officers from the city of Bemidji, Beltrami County and Bureau of Indian Affairs."

"Agent Erwin assumed command over all law enforcement without authority," Flannery is quoted as saying.

Tenth Circuit upholds Holloway's decision on bingo

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emergency hearing - and stayed Bohanon's order, returning control of the bingo hall to the tribe after Labor Day weekend.

A later review of Holloway's ruling by a 10th Circuit panel upheld his decision to give control back to the tribe.

District Judge Wayne Alley, who has already dismissed EMCI's appeal of the BIA's refusal to

approve their management contract, will hear the tribe's motion for summary judgement later this month.

Meanwhile EMCI, apparently in conjunction with a group calling itself "Amvets", is rumored to be opening another bingo game within a mile from the tribal operation. City of Tecumseh officials are attempting to determine what zoning laws apply to bingo halls

within their jurisdiction.

The "Bingo Bugle," a newsletter distributed at bingo halls, has run ads for "Potawatomi County Bingo," that will "open during the month of October." In both the ad and accompanying news story, "Potawatomi" is spelled like the tribe and not the county.

A bingo hall operating in the county and outside of Indian jurisdiction is required to seek a

license through the county court clerk's office and abide by state rules - which limit prize amounts and hours of operation. After filing with the clerk there is a five day waiting period during which written protests may be filed. If any protests are filed the matter will be decided by a district or special judge.

At press time EMCI had not filed an application with the court clerk.

The American Indian: who and what are you?

By Iron Thunderhorse (William Coppola)

The federal government has misguided the thinking of the American Indian for too long now. However erroneous the moniker it has stuck to the people of Turtle Island like glue. In the various tribal rolls (governed by constitutions sanctioned by the federal government) a person is determined as being Indian by degree of blood. Well, Joe over there is 1/2 Chippewa, Wanda, she's 1/4 Choctaw, and Vernon is 15/32 Cherokee. Then there's Three Feathers there, he's full blooded Apache.

In the Anderson Elementary School in Minneapolis this question was asked: How Much Indian Are You? The children began to answer then all laughed especially when they were asked to point to the part that was Indian. Such an important issue has divided the people in many ways. Let's look at some facts.

It was not Indian that our peoples called themselves. The names varied from Dineh, Lenape, Anishinabe, Wa She Shue etc. which were all various dialects meaning: The True People. The term Indian was supposedly given to the True People of Turtle Island by Columbus who was supposed to be the discoverer of this land. But facts from his diary show that he knew where he was going and the notion that he was searching for a new route to India was probably another excuse for hiding the fact that Europeans knew of this land for hundreds of years prior to their arrival. The term Indian comes from

Indio which was what Columbus wrote in his diary/journal that the people of this land were made in the image of God (du corpus in deo).

Another common word used in the land known as Turtle Island is the Amerrikua which means land of the winds, (i.e. 4 winds). The culture hero was also depicted as the wind god and storm god.

The Indian is a creation of outsiders, and erroneous characterizations based on physical things. The True Peoples of this land are distinguished by something totally different: the mystical rapport with all nature as evidenced in the ceremonial words: *Mitakuye oyasin* (All my relations). All things were connected to the spirit of the land and sky, which continually linked the True People with their ancestry. The Indians created in the tribal rolls have a federal license to prove who they are. The True People do not need a license or identification card. Their proof is in their actions, the stories and ceremonies kept in faith and passed on from generation to generation.

For the True People to become one voice we must rebuild the ancient cultural independence through autonomy and sovereignty which once held the True People together as the caretakers of Turtle Island, land of the 4 winds and home of the Plumed Serpent. Our land was once free, truly free. The false concept of freedom today is a sickness, a cultural trance that has hypnotized many with visions of the soft life, while everyone is being

stripped of everything that is sacred.

The last speech recorded by the Iroquois Chief Deskaheh in the 1920s said in part: "... if this must go on to the bitter end, we would rather that you come with your guns and poison gases and get rid of us that way. Do it openly and above board. Do away with the pretense of the right to subjugate us to your will..." The True People never gave up their identity and autonomy. In Vermont today, Chief Homer St. Francis reminds the state government: "We are a nation and we own this state." Many other voice the same words. Which is more important - money and progress and the lies that go with it, or reviving dignity, reburying our ancestors in soil they came out of?

Are you Indian, or are you one of the True People of Turtle Island? Are you Chippewa or are you Anishinabe? Who and what are you? Divisions amongst the people are not good, but there are no longer any lines of skin color. **Remember the Laws of the Seven Fires!** The time of purification is upon us. We must all answer these questions. The future depends on how strong these answers become. Must we choose between progress or harmony with All Our Relations? How is it for you? Do you display your culture proudly, or do you carry a roll card just so you can be admitted to the local pow wow to earn the big money? Look in the mirror brothers and sisters and ask yourself, Who Are You? (The Journal)

It's been 100 years since braves left Fulton County

It was 100 years ago that Indian braves left county

(Reprinted from the Rochester Indiana News-Sentinel, Sept. 4, 1938)

Exactly one hundred years ago September 5, 1938, according to recent researches, the last considerable body of Indians in Fulton and other north central Indiana counties and in the Middle West lost their lands.

The Tippecanoe River Potawatomi who lived two miles north of this city along the banks of this picturesque river protested that the treaty signed August 5, 1836, which provided that they must emigrate two years from that date was a fraud.

Nevertheless the white men seized the reserve, surrounded the tribe with a company of militia and

on September 4, 1838, marched 850 Indians to Kansas and to the Indian Territory which is now a part of the state of Oklahoma, many dying on the way and upon arrival.

Older residents of this city recounted today that their parents and grandparents had told them of the pitiful sights they witnessed as the Indians were rounded up and then herded together like sheep and started south on the Michigan road across Indiana.

These residents said that their forebearers had told them how they baked johnny cakes in open hearths for the Indians to use as food while on the long trek toward their new home. The johnny cake was a

mixture of flour and water.

One older resident said his grandmother had told him that it took six hours for the Indians to pass her home, some on horseback, others walking and some in pole slings dragged by ponies. Chief Aubbeenaubee was the tribal chief of the Potawatomi Indians in Fulton County. Aubbeenaubee Township was named in his honor.

The following is the protest of Potawatomi Chief Alexis Menominee who died in exile in the Indian Territory three years after his removal from his Indiana home:

"The President does not know the truth. He, like me, has been

imposed upon. He does not know that you deceived my young chiefs and got their consent and pretended to get mine. He does not know that I have refused to sell my lands, and still refuse. He would not drive me from my home and the graves of my tribe and my children who have gone to the Great Spirit, nor allow you to tell me your braves will take me, tied like a dog, if he knew the truth. He will leave me to my own."

"I have not sold my lands. I will not sell them. I have not signed any treaty, and will not sign any. I am not going to leave my lands, and I do not want to hear anything more about it."

Grave desecration called 'final insult'

Pawnee, Okla. - "It goes deep. It hurts my heart." Cecil Rowalk is 82, a gaunt man with a hearing aid.

He was disgusted.

So were the other Pawnee Indians who sat at a rectangular table in the sleepy town of Pawnee and looked at pictures and read news accounts of the unearthing of 1,000 Indian graves, 600 miles away in Union County, Ky.

The Pawnee, like other Indians interviewed this spring, said robbing graves for artifacts is peculiar to the white man.

"I was always told that this person that was buried, God had a purpose, he called him home," said Rowalk. "We were told never to bother them, let them rest in peace."

"We respect our dead . . . I think it's disgraceful. It looks like they ought to have more teaching and sense from their own families."

The Pawnee Nation Tribal Council members heard about the unearthings from Indian activists Bill Thomas and Michael Haney, both of Oklahoma, who asked their support for the reburial.

Thomas crossed the country earlier this spring to ask tribes and Indian leaders to send representatives to the ceremony.

The Pawnee Tribal Council said it would tell its members.

"They're disturbing the spiritual dignity of our ancestors," said Lawrence Goodfox Jr., Pawnee Tribal Council chairman. "When we bury them and go through a ceremony, that's something sacred for us. We don't just go and bury them and forget about them. Whoever is buried should be left in peace."

"It would be like me going to the cemetery and digging one of your people up."

Grave desecration is the final insult to a race of people that has been continually violated on their native soil, said Jim Fields, Pawnee Tribal Council member.

"Most of them were persecuted through their life; when will it ever end? When their bones become dust? Is that when it happens? When will they leave us alone?"

Only California has a larger Indian population than Oklahoma. If large numbers of Indians come to Kentucky for the reburial, many will come from tribes such as the Pawnee.

When told archaeologists believe the Union

"I was always told that this person that was buried, God had a purpose, he called him home. We were told never to bother them, let them rest in peace. We respect our dead . . . I think it's disgraceful. It looks like they ought to have more teaching and sense from their own families."

County remains are of a prehistoric tribe, with no known descendants, the Pawnee Council snickered.

"Prehistoric means pre-white man, before they came over and started writing about us," Haney said.

Haney said of archaeologists: "They've turned academic research into grave looting."

The Pawnee are asking a museum in Nebraska to return hundreds of Pawnee remains for reburial.

At the Pawnee Council meeting, Haney said about 3,000 remains are at the University of Kentucky. He compared their collection to something you would find in Nazi Germany.

"White people are white people, regardless," said Harrison Fields, executive director of the tribal council.

To fully understand the Indians' anger, several things must be understood:

- Many Indians say the various tribal designations - even the name "Indian" - are terms introduced by white men. They say before Europeans arrived, they were all just "people." Thus, Indians generally express sympathy for any Native Americans who are dug up - regardless of tribe, and when they lived.

- For traditional Indians, the ground is the proper, and only, receptacle for a human skeleton. Traditional Indians - those who have not been assimilated into white society - believe a return to "mother earth" is essential for the continuous, peaceful journey of the soul.

- Traditionally, Indians respect their elders - those living and dead.

Evelyn Voelker, a Comanche who is executive director of the American Indian Center in St. Louis, acknowledged cultural differences between Indian tribes, but she said all Indians share a reverence for "mother earth."

She visited the Union County gravesite earlier this year, and sang a centuries-old Comanche song of sadness.

"For all our lives, mother earth is there, supporting us like a mother should, and giving us all the things we need to survive," she explained.

"When it comes that time, all we've got is being put back, giving that deceased person to mother earth, to hold him and cradle him in her arms."

"As we make that journey, to what's beyond living and breathing, it's not a frightening thing because we know where we're going; we're going into the arms of our mother to hold us, until that time when it's all decided."

Mrs. Voelker, in her 50s, said "mother earth" won't rest until the reburial. "Like any mother who loves her child, if you snatch that child from her, she's not going to sleep, she's not going to rest, she's not going to eat, but just have that empty feeling, until that child's returned."

Mrs. Voelker said she felt the spirit of her 99-year old mother, Eratera, who died a year and a half ago.

"The reason I can be positively sure my mother was there, her medicine bird was a crow, and I looked up on that hillside - where you stand at a high point and look over the graves - I turned to look at the people and what caught my eye was a crow."

"It was kind of wet and droopy, this is the way my mother always seemed to be whenever things weren't going right."

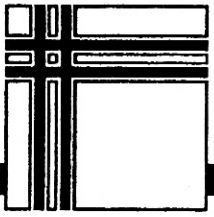
"I sensed that the heavens were crying with us that day. It was like tears dropping when that rain was gently falling on us, and you knew you weren't alone."

Curtis Zunigha is program director for public television station KXON-TV in Claremore, Okla. He traveled to southern Illinois three years ago to help with the reburial of some Delaware Indians, whose graves were disturbed at the Shawnee National Forest.

Zunigha represented the Delaware Tribal Council.

Zunigha, in his 30s, wears a white shirt and a tie

Continued, page 16



TREATIES: *Wyandot was first for tribe*

(As an educational service to tribal members, the HowNiKan will be running a serialized collection of all treaties signed by the Potawatomi Tribe - the most treated tribe in American history. This 1789 treaty is the first ever signed by tribal representatives)

Treaty with the Wyandot, etc., 1789

Articles of a Treaty Made at Fort Harmar, between Arthur St. Clair, Governor of the Territory of the United States North-West of the River Ohio, and Commissioner Plenipotentiary of the United States of America, for removing all Causes of Controversy, regulating Trade, and settling Boundaries, with the Indian Nations in the Northern Department, of the one Part; and the Sachems and Warriors of the Wyandot, Delaware, Ottawa, Chippewa, Pottawatomie and Sac Nations, on the other Part.

ARTICLE I.

WHEREAS the United States in Congress assembled, did, by their Commissioners George Rogers Clark, Richard Butler, and Arthur Lee, Esquires, duly appointed for that purpose, at a treaty holden with the Wyandot, Delaware, Ottawa and Chippewa nations, at Fort M'Intosh, on the twenty-first day of January, in the year of our Lord one thousand seven hundred and eighty-five, conclude a peace with the Wyandots, Delawares, Ottawas and Chippewas, and take them into their friendship and protection: And whereas at the said treaty it was stipulated that all prisoners that had been made by those nations, or either of them, should be delivered up to the United States. And whereas the said nations have now agreed to and with the aforesaid Arthur St. Clair, to renew and confirm all the engagements they had made with the United States of America, at the before mentioned treaty, except so far as are altered by these presents. And there are now in the possession of some individuals of these nations, certain prisoners, who have been taken by others not in peace with the said United States, or in violation of the treaties subsisting between the United States and them; the said nations agree to deliver up all the prisoners now in their hands (by what means soever they may have come into their possession) to the said Governor St. Clair, at Fort Harmar, or in his absence, to the officer commanding there, as soon as conveniently may be; and for the true performance of this agreement, they do now agree to deliver into his hands, two persons of the Wyandot Nation, to be retained in the hands of the United States as hostages, until the said prisoners are restored; after which they shall be sent back to their nation.

ARTICLE II.

And whereas at the before mentioned treaty it was agreed between the United States and said nations, that a boundary line should be fixed between the lands of those nations and the territory of the United States; which boundary is as follows, *viz.* - Beginning at the mouth of Cayahoga river, and running thence up the said river to the portage between that and the Tuscarawa branch of Muskingum, then down the said branch to the forks at the crossing-place above fort Lawrence, thence westerly to the portage on that branch of the Big Miami river which runs into the Ohio, at the mouth of which branch the fort stood which was taken by the French in the year of our Lord one thousand seven hundred and fifty-two, then along the said portage to the Great Miami or Omie river, and down the south-east side of the same to its mouth; thence along the southern shore of Lake Erie to the mouth of Cayahoga, where it began. And the said Wyandot, Delaware, Ottawa and Chippewa Nations, for and in consideration of the peace then granted to them by the said United States, and the presents they then received, as well as of a quantity of goods to the value of six thousand dollars, now delivered to them by the said Arthur S. Clair, the receipt whereof they do hereby acknowledge, do by these presents renew and confirm the said boundary line; to the end that the same may remain as a division line between the lands of the United States of America, and the lands of said nations, forever. And the undersigned Indians do hereby in their own names, and the names of their respective nations and tribes, their heirs and descendants, for the consideration above-mentioned, release, quit claim, relinquish and cede to the said United States, all the land east, south and west of the lines above described, so far as the said Indians formerly claimed the same; for them the said United States to have to hold the same in true and absolute propriety forever.

ARTICLE III.

The United States of America do by these presents relinquish and quit claim to the said nations respectively, all the lands lying between the limits above described, for them the said Indians to live and hunt upon, and otherwise to occupy as they shall see fit: But the said nations, or either of them, shall not be at liberty to sell or dispose of the same, or any part thereof, to any sovereign power, except the United States; nor to the subjects or citizens of any other sovereign power, nor to the subjects or citizens of the United States.

ARTICLE IV.

It is agreed between the said United States and the said nations, that the individuals of said nations shall be at liberty to hunt within the territory ceded to the United States, without hindrance or molestation, so long as they demean

themselves peaceably, and offer no injury or annoyance to any of the subjects or citizens of the said United States.

ARTICLE V.

It is agreed that if any Indian or Indians of the nations before mentioned, shall commit a murder or robbery on any of the citizens of the United States, the nation or tribe to which the offender belongs, on complaint being made, shall deliver up the person or persons complained of, at the nearest post of the United States; to the end that he or they may be tried, and if found guilty, punished according to the laws established in the territory of the United States north-west of the river Ohio, for the punishment of such offences, if the same shall have been committed within the said territory; or according to the laws of the State where the offence may have been committed, if the same has happened in any of the United States. In like manner, if any subject or citizen of the United States shall commit murder or robbery on any Indian or Indians of the said nations, upon complaint being made thereof, he or they shall be arrested, tried and punished agreeable to the laws of the state or of the territory wherein the offence was committed; that nothing may interrupt the peace and harmony now established between the United States and said nations.

ARTICLE VI.

And whereas the practice of stealing horses has prevailed very much, to the great disquiet of the citizens of the United States, and if persisted in, cannot fail to involve both the United States of America and the Indians in endless animosity, it is agreed that it shall be put an entire stop to on both sides; nevertheless, should some individuals, in defiance of this agreement, and of the laws provided against such offences, continue to make depredations of that nature, the person convicted thereof shall be punished with the utmost severity the laws of the respective states, or territory of the United States north-west of the Ohio, where the offence may have been committed, will admit of: And all horses so stolen, either by the Indians from the citizens or subjects of the United States, or by the citizens or subjects of the United States from any of the Indian nations, may be reclaimed, into whose possession soever they may have passed, and, upon due proof, shall be restored; any sales in market overt, notwithstanding. And the civil magistrates in the United States respectively, and in the territory of the United States north-west of the Ohio, shall give all necessary aid and protection to Indians claiming such stolen horses.

ARTICLE VII.

Trade shall be opened with the said nations, and they do hereby respectively engage to afford protection to the persons and property of such as may be duly licensed to reside among them for the purposes of trade, and to their agents, factors and servants; but no person shall be permitted to reside at their towns, or at their hunting camps, as a trader, who is not furnished with a license for that purpose, under the hand and seal of the Governor of the territory of the United States north-west of the Ohio, for the time being, or under the hand and seal of one of his deputies for the management of Indian affairs; to the end that they may not be imposed upon in their traffic. And if any person or persons shall intrude themselves without such licence, they promise to apprehend him or them, and to bring them to the said Governor, or one of his deputies, for the purpose before mentioned, to be dealt with according to law: And that they may be defended against persons who might attempt to forge such licenses, they further engage to give information to the said Governor, or one of his deputies, of the names of all traders residing among them from time to time, and at least once in every year.

ARTICLE VIII.

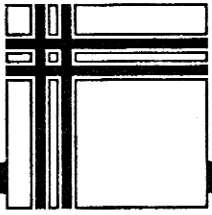
Should any nation of Indians meditate a war against the United States, or either of them, and the same shall come to the knowledge of the before mentioned nations, or either of them, they do hereby engage to give immediate notice thereof to the Governor, or in his absence to the officer commanding the troops of the United States at the nearest post. And should any nation with hostile intentions against the United States, or either of them, attempt to pass through their country, they will endeavor to prevent the same, and in like manner give information of such attempt to the said Governor or commanding officer, as soon as possible, that all causes of mistrust and suspicion may be avoided between them and the United States: In like manner the United States shall give notice to the said Indian nations, of any harm that may be meditated against them, or either of them, that shall come to their knowledge; and do all in their power to hinder and prevent the same, that the friendship between them may be uninterrupted.

ARTICLE IX.

If any person or persons, citizens or subjects of the United States, or any other person not being an Indian, shall presume to settle upon the lands confirmed to the said nations, he and they shall be out of the protection of the United States; and the said nations may punish him or them in such manner as they see fit.

ARTICLE X.

The United States renew the reservations heretofore made in the before
Continued, next page



TREATIES: *Continued from previous page*

mentioned treaty at Fort M'Intosh, for the establishment of trading posts, in manner and form following; that is to say: Six miles square at the mouth of the Miami or Omie river; six miles square at the portage upon that branch of the Miami which runs into the Ohio; six miles square upon the lake Sandusky where the fort formerly stood; and two miles square upon each side the Lower Rapids on Sandusky river, which posts, and the lands annexed to them, shall be for the use and under the government of the United States.

ARTICLE XI.

The post at Detroit, with a district of land beginning at the mouth of the river Rosine, at the west end of lake Erie, and running up the southern bank of said river six miles; thence northerly, and always six miles west of the strait, until it strikes the lake St. Clair, shall be reserved for the use of the United States.

ARTICLE XII.

In like manner the post at Michilimackinac, with its dependencies, and twelve miles square about the same, shall be reserved to the sole use of the United States.

ARTICLE XIII.

The United States of America do hereby renew and confirm the peace and friendship entered into with the said nations, at the treaty before mentioned, held at Fort M'Intosh; and the said nations again acknowledge themselves, and all their tribes, to be under the protection of the said United States, and no other power whatever.

ARTICLE XIV.

The United States of America do also receive into their friendship and protection, the nations of the Pattiwatimas and Sacs; and do hereby establish a league of peace and amity between them respectively; and all the articles of this treaty, so far as they apply to these nations, are to be considered as made and concluded in all, and every part, expressly with them and each of them.

ARTICLE XV.

And whereas in describing the boundary before mentioned, the words, if strictly constructed, would carry it from the portage on that branch of the Miami, which runs into the Ohio, over to the river Au Glaize; which was neither the intention of the Indians, nor of the Commissioners; it is hereby declared, that the line shall run from the said portage directly to the first fork of the Miami river, which is to the southward and eastward of the Miami village, thence down the main branch of the Miami river to the said village, and thence down that river to Lake Erie, and along the margin of the lake to the place of beginning.

Done at Fort Harmar, on the Muskingum, this ninth day of January, in the year of our Lord one thousand seven hundred and eighty-nine.

In witness whereof, the parties have hereunto interchangeably set their hands and seals.

Arthur St. Clair, [L.S.]

Peoutewatamie, his x mark, [L.S.]

Konatikina, his x mark, [L.S.]

Sacs:

Tepakee, his x mark, [L.S.]

Kesheyiva, his x mark, [L.S.]

Chippewas:

Mesass, his x mark, [L.S.]

Paushquash, his x mark, [L.S.]

Pawasicko, his x mark, [L.S.]

Ottawas:

Wewiskia, his x mark, [L.S.]

Neagey, his x mark, [L.S.]

Pattawatimas:

Windigo, his x mark, [L.S.]

Wapaskea, his x mark, [L.S.]

Nequea, his x mark, [L.S.]

Delawares:

Captain Pipe, his x mark, [L.S.]

Wingenond, his x mark, [L.S.]

Pekelan, his x mark, [L.S.]

Teatawaty, his x mark, [L.S.]

Chippewas:

Nanamakeak, his x mark, [L.S.]

Wetenasa, his x mark, [L.S.]

Soskene, his x mark, [L.S.]

Pewanakum, his x mark, [L.S.]

Wyandots:

Teyandatontec, his x mark, [L.S.]

Cheyawe, his x mark, [L.S.]

Doueyentat, his x mark, [L.S.]

Tarhe, his x mark, [L.S.]

Terhataw, his x mark, [L.S.]

Datassay, his x mark, [L.S.]

Maudoronk, his x mark, [L.S.]

Skahomat, his x mark, [L.S.]

In presence of—

Jos. Harmar, lieutenant-colonel, commandant, First U.S. regiment, and brigadier-general by brevet,

Richard Butler,

Jno. Gibson,

Will. McCurdy, captain,

E. Denney, ensign, First U.S. Regiment,

A. Hartshorn, ensign,

Robt. Thompson, ensign, First U.S. Regiment,

Frans. Muse, ensign,

J. Williams, jr.,

Wm. Wilson

Joseph Nicholas,

James Rinkin.

Be it remembered, That the Wyandots have laid claim to the lands that were granted to the Shawanese, at the treaty held at the Miami, and have declared, that as the Shawanese have been so restless, and caused so much trouble, both to them and to the United States, if they will not now be at peace, they will dispossess them, and take the country into their own hands; for that the country is theirs of right, and the Shawanese are only living upon it by their permission. They further lay claim to all the country west of the Miami boundary, from the village to the lake Erie, and declare that it is now under their management and direction.

SEPARATE ARTICLE

Whereas the Wyandots have represented, that within the reservation from the river Rosine along the Strait, they have two villages, from which they cannot with any convience remove; it is agreed, that they shall remain in possession of the same, and shall not be in any manner disturbed therein.

SEPARATE ARTICLE

Should a robbery or murder be committed by an Indian or Indians of the said nations upon the citizens or subjects of the United States or any of them, or by the citizens or subjects of the United States or any of them, upon any Indian or Indians of the said nations, the parties accused of the same shall be tried, and if, if found guilty, be punished according to the laws of the state, or of the territory of the United States, as the case may be, where the same was committed; and should any horses be stolen, either by the Indians of the said nations from the citizens or subjects of the United States or any of them, or by any of the said citizens or subjects from any of the said Indians, they may be reclaimed, into whose possession soever they may have come; and, upon due proof, shall be restored, any sales in open market notwithstanding. And the parties convicted shall be punished with the utmost severity the laws will admit; and the said nations engage to deliver the parties that may be accused of their nations of either of the before-mentioned crimes, at the nearest post of the United States, if the crime was committed within the territory of the United States, or the civil authority of the United States, if it shall have happened within any of the United States.

Early warning signs of vision problems

Each year more people notice they do not see as well as they used to. Here are some early warning signs to watch for:

1. Dizziness, headaches or upset stomach when you have been using your eyes a lot to do close work.
2. Difficulty adjusting to darkness when you have been outside.
3. Severe pain in and around the eyes.
4. Cloudy, blurry vision.
5. Double vision or spots in front of your eyes.
6. Dark shadows.
7. Rainbow colored rings around lights.
8. Colors, especially blue, appear faded.
9. Straight lines appear bent.
10. Lots of tearing in your eyes.

If you experience some of these signs, contact your health worker to assist you in seeking help from an eye care specialist.

If you would like more information about services for people who cannot see well, contact Oklahoma Visual Services at PO Box 26768; Oklahoma City, Ok 73126; Attn: Judy Pool or phone 405-424-5818, extension 2523, or the American Foundation for the Blind at 1-800-232-5463.

TRIBAL ALLOTMENTS: THE 1887 ROLLS

Citizen Potawatomi Indian Allotment Under Act of 1887

In response to requests from tribal members attending Regional Councils, the HowNiKan will be running a serialized version of the 1887 Allotment Roll. Tribal Rolls Director Ava DeLeon has alphabetized the roll and cross-indexed for spouses, children and maiden names. The first number to the left of the name reflects the individual's allotment number. The second number reflects the allottee's age at the time the roll was taken.

-A-

14 - 45 Helen Bernard, nee Alcott, nee Scroggins
45 - 18 James Ashmore
61 - 28 John J. Ascomacton
80 - 18 Mary Acton, husband known as James, also Joseph Henry Ascon, Acton
81 - 14 Packan Acton, step-daughter of 80
82 - 1/2 Madeline Acton, daughter of 80
298 - 50 Ah-got-pa-peck-moh, (female) single
299 - 57 Ash-mick-pur-son, formerly Mrs. Otwas, single
380 - 47 Julia Alley
381 - 21 Willie Alley, son of 380
388 - 24 Julia A. davis, nee Acton, husband white
393 - 20 Mary Daniels, nee Anderson, sister of 394
394 - 24 Charles Anderson, brother of 393
627 - 26 Mary O'Marre, nee Acton, husband white
642 - 29 Zoa Dowd, nee Acton
685 - 9 Joseph Acton
710 - 29 Aah-sat-nah, (female) single
777 - 25 Mary J. Armstrong, nee Bertrand
778 - 3 Myra G. Armstrong, daughter of 777
815 - 21 Madeline Albright, nee Cummings, daughter of 805 (Samuel Cummings)
816 - 5 Olive Albright, daughter of 815
897 - 57 LeClair or Ahk-nah
928 - 22 Walter McCumsey, alias James Alley
1044 - 48 Azh-mic, (female) mother of 1046 (Ma-ne-kuk-jish)
1052 - 25 An-wis-saw, (male)
1154 - 18 Mary Alley, sister to 928
1155 - 43 Elenore Alley, aunt of 1154
1157 - 34 William Alley
1193 - 33 Cecille Aiken
1194 - 10 Orselle Aiken, son of 1193
1195 - 9 James Aiken, son of 1193
1196 - 8 Mary Aiken, daughter of 1193
1197 - 7 Anna Aiken, daughter of 1193
1198 - 6 Willie Aiken, son of 1193
1199 - 3 Milo Aiken, son of 1193
1200 - 1 Amy Aiken, daughter of 1193
1209 - 40 An-en-bea, (male)
1210 - 25 Julia Ann, daughter of 1209
1231 - 36 Ash-muck-sug-nahk, (male) single
1244 - 66 Ash-kum, (female) daughter of 1308
1312 - 22 Ah-suck, (male) son of 1308 (Tha-sa, female)
1313 - 33 Ah-twain-wab-ska, (male) son of 1308
1314 - 27 Ahm-we, (female) daughter of 1308
1324 - 33 Azon-wa-ga-ga-ka-shug, (male) single
1339 - 41 Ach-me-quaa, (male) single
1340 - 33 Ah-got, (female) single

-B-

6 - 38 Mary Peyton, nee Burnett
12 - 18 William Bergeron, ward of 7
13 - 1/2 Laura Bertrand, daughter of 22
14 - 45 Helen Bernard, nee Scroggins, nee Alcott
18 - 7 Ida Bernard, daughter of 14
19 - 5 Clara E. (Birdie) Bernard, daughter of 14
22 - 24 Barbara M. Bertrand, wife of Ben Bertrand
34 - 17 (Anthony) Antoine Burnett, (orphan)
35 - 23 James Burnett, (orphan)
40 - 27 Annie Bourbonnais, daughter of 38, nee Young

62 - 40 Josette Bennett or Zozette Nam-a-ke-sku-ka
63 - 14 Therese Bennett, daughter of 62
64 - 10 Catherine Bennett, daughter of 62
83 - 40 Margaret Bedell, formerly Weld, died July 14, 1897
106 - 38 Mary Bruno, wife of Baptiste Bruno
107 - 20 Joseph O. Bruno, son of 106
108 - 13 Moses Bruno, son of 106
109 - 8 Josephine Bruno, daughter of 106
110 - 4 Belle Bima Bruno, daughter of 106
113 - 5 Josephine Blair, daughter of 115
114 - 2 J.R. Blair, Jr., son of 115
115 - 24 Kate Blair, or Cha-me-quaa, wife of J.R. Blair, white
132 - 37 Catherine Milot Bergerson
140 - 29 Alice Barshaw
141 - 6 Irwin C. Barshaw, son of 140
142 - 4 Willie J. Barshaw, son of 140
143 - 1 1/2 Nora E. Barshaw, daughter of 140
150 - 1 John J. Burnett, son of 233
165 - 86 Addie Bertrand, single
167 - 17 B.A. Bertrand, (orphan)
168 - 14 Maggie Bertrand, (orphan) and sister of 167
169 - 49 Richard R. Bertrand
170 - 13 John Bertrand, son of 169
171 - 47 Annie A. Meritt, nee Bertrand
180 - 38 Victoria Bradley, nee Peltier
181 - 19 Charles Bradley, son of 180
182 - 7 Glen Bradley, son of 180
183 - 4 Nora Bradley, daughter of 180
190 - 70 Amelia E. Palmer, alias Bertrand, single
191 - 18 Solomon K. Bertrand, son of 190
192 - 16 Madeline Lena Bertrand, daughter of 190
193 - 12 Frances F. Bertrand, daughter of 190
194 - 9 Mary J. Bertrand, daughter of 190
195 - 39 Lawrence J. Bertrand
196 - 13 Nora A. Bertrand, daughter of 195
197 - 11 Lucy E. Bertrand, daughter of 195
198 - 4 Laura F. Bertrand, daughter of 195
204 - 2 Gilbert Bershaw, son of 140
212 - 50 Bernard B. Bertrand
215 - 26 Louise Boehner, nee Peltier, now Williams
216 - 7 Nellie Boehner, daughter of 215
217 - 5/12 Frank A. Boehner, son of 215
233 - 31 Joseph Burnett
234 - 14 Mary Burnett, daughter of 233
235 - 9 Clara Burnett, daughter of 233
236 - 4 Birdie Burnett, daughter of 233
237 - 45 Mary Bostick, wife of David Bostick, white
238 - 18 Ella Bostick, daughter of 237
239 - 12 Joseph Bostick, son of 237
240 - 11 Franklin Bostick, son of 237
241 - 3 William Bostick, son of 237
242 - 5 George Bostick, son of 237
243 - 24 Abraham Burnett
244 - 3 Joseph Burnett, son of 243
245 - 1 Kate Burnett, daughter of 243
246 - 36 Catherine Greiffenstein, nee Burnett
250 - 64 Mary Burnett, nee Kowfanch, mother of 246
251 - 30 Mrs. Wiley Beaver, nee Rosalie Greemore
264 - 41 Mary Jane Pearce, nee Burnett
269 - 20 Harriet McEvers, nee Bostick, husband white
272 - 35 Elenore Zigler, nee Bourassa
283 - 19 Frank Bergeron, orphan, ward of 7
284 - 22 Gertrude E. Colister, nee Bertrand
285 - 31 Charles Bergeron
286 - 12 Robert H. Bergeron, son of 285
287 - 9 George M. Bumbaugh, son of Madeline Bumbaugh
288 - 11 Rosa Bumbaugh, sister of 287
289 - 6 Samuel Bumbaugh, brother of 287
290 - 4 William Bumbaugh, brother of 287
328 - 30 Batiste Bourbonnais, single
329 - 21 David Bourassa, son 325 (Josette Valley)
343 - 19 Peter Bourassa, son of 325 (Josette Valley)
345 - 22 Lizette Bertrand, husband a Kaw Indian

352 - 12 George L. Bertrand, son of Ben Bertrand
353 - 11 Preston Bertrand, son of Ben Bertrand
354 - 9 Mary e. Bertrand, daughter of Ben Bertrand
382 - 30 John B. Beauvien
383 - 7 Frank J. Beauvien, son of 382
384 - 3 John E. Beauvien, son of 382
385 - 66 M.B. Beauvien, mother of 382
386 - 32 Philip H. Beauvien, single, son of 385
387 - 28 George A. Beauvien, single, son of 385
447 - 28 Hannah Brant, husband white
448 - 6 Celia Brant, son of 447
449 - 9 Eva Brant, daughter of 447
450 - 2 Louis Brant, son of 447
451 - 14 Sarah Brandon, orphan & cousin to 447
452 - 2 William Burnett, son of 243
456 - 2 William F. Boyer, son of Annie Boyer, nee Clardy
469 - 25 Aron Bourbonnais, son of Anthony Bourbonnais
470 - 23 John a. Bourbonnais, son of Anthony Bourbonnais
471 - 3 Chevalier Benjamin Bourbonnais, son of 470
472 - 1 Gabriel E. Bourbonnais, son of 470
519 - 28 James M. Baldwin, son of Mary Baldwin
520 - 24 Robert O. Baldwin, brother of 519
521 - 20 Samuel Baldwin, brother of 519
522 - 18 Maggie Baldwin, daughter of 519
530 - 25 Black Wolf or Peter Sha-we, son of 529
539 - 32 Julia Burns
540 - 7 Louis Burns, son of 539
541 - 6 Nora Burns, daughter of 539
542 - 3 Clarence Bradley
543 - 1 Edith J. Burns, daughter of 539
570 - 25 Joseph Bennett
575 - 46 Elmira C. Bayliss
576 - 24 Virginia A. Best, nee Bayliss, daughter of 575
577 - 20 Priscilla T. Bayliss, daughter of 575
578 - 18 Cyrus W. Bayliss, son of 575
579 - 16 Laura I. Bayliss, daughter of 575
580 - 14 Iwildie R. Bayliss, daughter of 575
598 - 34 Angeline Whipple or Ah-gh-nic, nee Bourassa wife of a Kickapoo
616 - 23 Madeline Bourbonnais, daughter of Zoe Rhodd
618 - 22 John A. Bruno
619 - 25 Samuel W. Bruno
620 - 1 David Bruno, son of 618
638 - 21 Harry Bostick, son of 237
651 - 20 Frank Bourbonnais, step-son of A. rhodd
672 - 21 Adelle Bowles
673 - 3 Louisa Bowles, daughter of 672
674 - 1 Grace Bowles, daughter of 672
681 - 2 Kirk L. Blair, his mother formerly a Kahdot
711 - 44 Delia B. Griffin, nee Bourassa, nee Gregson, nee Bergeron
712 - 17 Joseph L. Bergeron, son of 711
713 - 12 Helena Bergeron, or Luna, daughter of 711
717 - 34 Charles H. Beaubien
718 - 10 Nellie Beaubien, daughter of 717
719 - 8 Walter Beaubien, son of 717
720 - 51 John E. Beaubien
721 - 27 Eliza S. Beaubien, daughter of 720
722 - 23 Benjamin Beaubien, son of 720
728 - 50 Frank Bourbonnais
755 - 3 Louise Bumbaugh, daughter of 908
772 - 40 Joseph Bertrand
773 - 9 Walter Bertrand, son of 772
774 - 6 Benjamin Bertrand, son of 772
775 - 3 Mary Bertrand, daughter of 772
776 - 9/12 Lawrence Bertrand, son of 772
777 - 25 Mary J. Armstrong, nee Bertrand
785 - 42 Theodore S. Bourassa
786 - 14 Delilah E. Bourassa, daughter of 785
787 - 11 Iola Bourassa, daughter of 785
788 - 7 Mary Ann Bourassa, daughter of 785
789 - 3 Theodore W. Bourassa, son of 785
Continued, next page

TRIBAL ALLOTMENTS: THE 1887 ROLLS

Continued from previous page

802 - 66 Josephine Bourassa, nee Smith
 804 - 11 Nellie Bourassa, daughter of 802
 831 - 75 Elizabeth Boatman
 855 - 37 Leo Bourassa
 869 - 32 Eugene Bourassa, single
 870 - 30 Joel Bourassa
 871 - 9 Frank Bourassa, son of 870
 872 - 7 Delilah Bourassa, daughter of 870
 873 - 3 Lucy Bourassa, daughter of 870
 881 - 22 Delilah Noree, nee Bourassa, husband white
 885 - 44 Ellen Bourassa
 918 - 32 Madeline Bumbaugh
 936 - 30 Josephine Borsclair
 937 - 13 Joseph N. Borsclair, son of 936
 938 - 9 Mary Lee Borsclair, daughter of 936
 939 - 7 Ida J. Borsclair, daughter of 936
 940 - 5 Alice L. Borsclair, daughter of 936
 941 - 2 Louis G. Borsclair, son of 936
 980 - 21 Elizabeth Dimbler, nee Behan
 982 - 62 Patrick Behan
 1044 - 28 Joseph Bertrand, or Ash-e-wa, single
 1045 - 23 Madeline Bertrand, sister of 1044
 1062 - 15 Emma Bey, orphan & cousin of 1044
 1089 - 47 John B. Bergeron, single, reported to be in Mexico
 1117 - 31 Julia Bourassa, nee Ogee
 1118 - 17 Isabelle Bourassa, daughter of 1117
 1119 - 10 Sophia Bourassa, daughter of 1117
 1120 - 9 Cyrus Bourassa, son of 1117
 1121 - 7 Julia Bourassa, daughter of 1117
 1122 - 5 Josephine Bourassa, daughter of 1117
 1123 - 3 Nora Bourassa, daughter of 1117
 1131 - 22 Joe Lasley or Ta-ma, alias Bette-ah
 1163 - 27 Joseph LeClair or Beb-bwe-we
 1174 - 27 Mary Blandin, or Ship-she-qua, daughter of 1173, husband Prairie Pot.
 1175 - 19 Sarah Ann Blandin, step-daughter of 1174
 1239 - 13 Joseph Bourassa, ward of 1238 (Elizabeth Pappan)
 1249 - 32 Joseph Blackbird, or Wab-me-me
 1250 - 9 Louis Blackbird, 1st., son of 1249
 1251 - 6 Julia Blackbird, daughter of 1249
 1252 - 27 Louis Blackbird, step-son of 1249
 1253 - 25 Neahe Blackbird, step-son of 1249
 1255 - 14 Willie Blackbird, son of 1249
 1256 - 12 Angeline Blackbird, step-daughter of 1249
 1257 - 60 Emily Bertrand
 1258 - 9 John Bourbonnais, brother of 1259
 1259 - 5 Mamie Bourbonnais, sister of 1258
 1260 - 33 Joseph G. Bourassa, single, James L. on Gardner roll
 1261 - 34 Margaret Bushman, single
 1284 - 40 Bazil or Mis-none-see, single
 1321 - 32 Peter Ballare, single
 1336 - 34 Margaret Bourassa
 1338 - 25 Samuel Denosier or Bos-worth
 1362 - Annie Boyer, nee Clardy

-C-

104 - 15 Josephine Castlebury, daughter of 99 & wife of James Castlebury, white
 115 - 24 Cha-me-qua or Kate Blair, wife of J.R. Blair, white
 116 - 32 Ch-ahk-tuk or John Baptiste Vasseur
 199 - 22 Cob-bach (male) son of 1209
 230 - 40 Henrietta Clark, wife of P.S. Clark, white
 231 - 12 Laura A. Clark, daughter of 230
 232 - 9 Nellie M. Clark, daughter of 230
 284 - 22 Gertrude E. Colister, nee Bertrand
 302 - 47 Helen Cook, formerly wife of Frank Frayer, now divorced wife of George Cook
 395 - 37 Peter Curley or Pea-nish
 396 - 2 Rosa Curley, son of 395
 397 - 14 Pierre Curley, son of 395
 398 - 12 Jennie Curley, daughter of 395
 299 - 10 Martha Curley, daughter of 395

400 - 5 John Curley, son of 395
 407 - 39 Andrew Curley
 408 - 37 Antoine Curley, single
 409 - 14 Captain Curley, son of 407
 410 - 10 Susette Curley, daughter of 407, Josette on Gardner Roll
 411 - 5 Walter Curley, son of 407
 412 - 50 Margaret James, nee Curley
 463 - 65 Margaret Clinton, nee Hardin
 560 - 36 Jacob Countryman, single
 587 - 26 Louisa M. Curtis
 588 - 6 Jessie Curtis, daughter of 587
 590 - 35 Joseph Copough
 592 - 2 Margaret Copough, daughter of 590
 593 - 11 Mary Copough, daughter of 590
 654 - 39 Julia F. Carey
 656 - 20 Mary Copeland, nee Rhodd
 657 - 2 Florence May Copeland, daughter of 656
 678 - 43 Wezo Curley
 680 - 18 Ja-quam-kah-go, alias Che-quam-ca-go (male) (orphan)
 682 - 6 Curley or Nito-sa-qua, daughter of 678
 693 - 8 Spit-to, alias Seh-lo Curley, son of 678 (male)
 702 - 19 Daniel Chilson
 756 - 39 Rachael Cattock
 757 - 19 Laura Cattock, daughter of 756
 758 - 6 Blanche Cattock, daughter of 756
 759 - 1 Benjamin Harrison Cattock, son of 756
 805 - 65 Samuel Cummings
 806 - 15 Ellen M. Cummings, daughter of 805
 807 - 13 Sadie Cummings, or Cu-as-der, daughter of 805
 808 - 8 Clarence Cummings, son of 805
 810 - 26 Charles W. Cummings, son of 805
 811 - 22 Andrew J. Cummings, son of 805
 812 - 32 Joseph H. Cummings, son of 805
 813 - 8 Frank Cummings, son of 812
 814 - 6 Mary Cummings, daughter of 812
 815 - 21 Madeline Albright, nee Cummings, daughter of 805
 862 - 25 Olive Shepard, nee Collings, nee Hutton
 880 - 34 Cha-j-ma-mah (male)
 882 - 22 Cha-ka-ba (male) son of 877 (Oketch-kum-me-quah, female)
 1124 - 28 Peter Curley, or We-law
 1143 - 34 Che-ques, (male), wife a Kickapoo
 1204 - 35 Ozh-mick-na-na-qua-be, now Mrs. Corder
 1205 - 9 Julia Corder, daughter of 1204
 1206 - 7 Mary Cora Corder, daughter of 1204
 1207 - 7 Martha Dora Corder, daughter of 1204
 1208 - 3 Benjamin Franklin Corder, son of 1204
 1227 - 34 Che-joh-kose, single (male)
 1262 - 56 Cha-ka-be, (male)
 1277 - 15 Com-mon-ton, (female), orphan & sister to 1276 (Therese or M-sha-bo)
 1300 - 23 Narcis Cheman or Pe-quash-kim, son of 1299
 1319 - 47 Angeline Clark, single
 1346 - 18 Lucy Curtis, nee Dean, sister of 1345
 1348 - 16 Cheass, son of 1347 (kau-u-sot, female)
 1358 - Isabelle A. Clardy
 1359 - Joshua Clardy
 1360 - Benjamin J. Clardy
 1361 - William Clardy
 1362 - Annie Boyer, nee Clardy
 1363 - Albert M. Clardy

-D-

15 - 22 Helen M. Duval, wife of Ed Duval, white
 16 - 1 Manford E. Duval, son of 15
 49 - 36 Lucius A. Darling, single, brother of 317
 176 - 19 Elizabeth Denison, nee Meritt, daughter of 171
 261 - 11 Ida Louisa Duchane, orphan
 262 - 9 Forest Peter Duchane, orphan
 263 - 6 Mystic Angeline Duchane, orphan
 317 - 46 Francis Darling
 318 - 18 Edward Darling, son of 317

319 - 20 Carrie May Striegel, nee Darling
 320 - 31 Rosa Moore, nee Darling, daughter of 317
 342 - 22 Mary Ann Medicine, or Shop-we-tuck, now DeLonais
 371 - 52 R.W. Dike
 373 - 23 Fannie A. Pedicord, nee Dike, daughter of 371
 374 - 21 Joseph E. Dike, son of 371
 375 - 18 Mary R. Dike, daughter of 371
 376 - 15 Effie M. Dike, daughter of 371
 377 - 12 William L. Dike, son of 371
 378 - 10 Ellis T. Dike, son of 371
 379 - 1 1/2 Reed W. Dike, son of 371
 388 - 24 Julia A. Davis, nee Acton, husband white
 389 - 7 George Davis, son of 388
 390 - 4 Maggie Davis, daughter of 388
 391 - 3 Laura Davis, daughter of 388
 393 - 20 Mary Daniels, nee Anderson, sister of 394
 512 - 49 Xerxes DeLonais, white, Pott. by adoption
 513 - 28 Joel Delonais, son of 512
 514 - 8 Francis DeLonais or Xerxes, son of 513
 574 - 3 Addison Doc Davenport, grandson of wife of 573
 609 - 1 Edward Duvall, son of 15
 642 - 29 Zoa Dowd, nee Acton
 643 - 6 Leroy E. Dowd, son of 642
 644 - 8 Grace M. Dowd, daughter of 642
 645 - 5 Ernest E. Dowd, son of 642
 732 - 21 Seymore Denton
 749 - 36 Lewis O. Darling, single
 750 - 30 Charles N. Darling
 751 - 6 Frank Darling, son of 750
 752 - 3 3/4 Charles Otis Darling, son of 750
 809 - 21 Frank Davis or Muc-pric
 822 - 31 Frances DeGraff, Mary F. on Gardner Roll
 842 - 29 Joseph Dean
 843 - 8 Nellie Dean, daughter of 842
 844 - 1 Charley Dean, son of 842
 845 - 2 Laura Dean, daughter of 842
 857 - 27 Zoa Denton
 858 - 12 Minnie Denton, daughter of 857
 859 - 10 Hattie Denton, daughter of 857
 860 - 8 Nellie Denton, daughter of 857
 861 - 5 Jesse Denton, son of 857
 866 - 1 Pearl Denton, daughter of 857
 900 - 42 Madeline Denton
 901 - 13 Leonard Denton, son of 900
 902 - 12 Mary P. Denton, daughter of 900
 903 - 9 Alice Denton, daughter of 900
 904 - 3 Drude Denton, son of 900 (Dero on Gardner Roll)
 980 - 21 Elizabeth Dimbler, nee Behan
 981 - 2 Francis Patrick Dimbler, son of 980
 1001 - 58 John DeGraff, divorced husband of 1049
 1002 - 18 William De Graff, son of 1001
 1003 - 26 Alice Milehan, nee DeGraff
 1049 - 45 Fanny DeGraff, divorced wife of 1001
 1050 - 25 Joseph DeGraff, son of 1049, his wife is a white woman
 1051 - 3 Clarence DeGraff, son of 1050
 1085 - 9 De-ma-qua, alias Ok-nah-qua (male) son of 1084
 1101 - 27 Frances J. Darnell, nee Quintard, daughter of 1091
 1212 - 30 I.J. DeGraff, (male), brother of 1213
 1213 - 22 George DeGraff, brother of 1212
 1265 - 33 John Deer, or Sucsee, single
 1317 - 25 Rose Ann Dean, or Spencer
 1338 - 25 Samuel Denosier or Bos-worth
 1345 - 21 John Dean, brother of 1346
 1346 - 18 Lucy Curtis, nee Dean, sister of 1345

-E-

84 - 32 Joseph Epetecka or Opte-kis-ka
 161 - 51 David F. Easton
 162 - 22 Addie E. Payne, nee Easton, husband white
 163 - 18 David B. Easton, son of 161

Continued, next page

TRIBAL ALLOTMENTS: THE 1887 ROLLS

Continued from previous page

164 - 19 Lizzie A. Easton, daughter of 161
201 - 4 Charles Eldridge, son of Eliza M. Smith
260 - 18 Mary Adeline Edwards, nee LeClair
499 - 56 Ed-na-ge-zhuck (male) single
551 - 1 Archer Grover Edwards, son of 260
589 - 16 Lizzie Macon, nee Eldridge
741 - 32 Catherine Evans, daughter of 739
743 - 6 William Evans, son of 741
744 - 1 Mary Evans, daughter of 741
753 - 53 Mary Elliott
754 - 39 Sophrona Shoree, nee McNeff, nee Thompson, nee Elliott, daughter of 753
784 - 26 Eliza Edwards
1266 - 61 Edwa-ge-zhuck, (male) single
1323 - 18 Edwa-ge-shuck, (male)

-F-

123 - 27 John E. Frapp, son of Gabriel Frapp, dec'd.
145 - 42 Mary Ford, wife of Henry Ford (white)
146 - 3 Emma Ford, daughter of 145
147 - 10 Lula Ford, daughter of 145
148 - 15 William Ford, son of 145
149 - 17 Ida James, nee Ford
188 - 22 Alice Streve, nee Ford, wife of Wilson Streve, white
189 - 19 Benjamin Ford, son of 145
200 - 43 Frank or Pak-sh-kah
228 - 34 Antoine Fuller
302 - 47 Helen Cook, formerly wife of Frank Frayer, now divorced wife of George Cook
303 - 22 Caroline Frayer, daughter of 302
304 - 20 John Frayer, son of 302
515 - 10 Lucina Fregon
516 - 8 Henrietta V.C. Fregon
517 - 2 Mary B. Fregon
563 - 24 Nellie Finley, husband white
564 - 3 John Arthur Finley, son of 563
635 - 46 Martha Frapp
636 - 19 Gabriel Frapp, son of 635
652 - 35 Frank Frapp, single
653 - 54 Frank Frayer, white, adopted 1856
701 - 1 Mary E. Fuller, daughter of 228
738 - 42 William Frapp, single, brother of 652
769 - 24 Isadore Frapp, (nicknamed Dora) son of 635
856 - 34 Bettie Fregon, widow of H. Fregon
886 - 34 Rose Horton, nee Frapp
1067 - 14 Charles Ferguson, orphan
1068 - 11 Lola Ferguson
1088 - 54 Samuel Field
1280 - 12 Frapp or Knoxsa, son of 1279 (Me-nah-ne, female)
1353 - Eugenia Francour
1354 - Denage Francour
1355 - Venda Francour
1356 - Cleveland Francour
1357 - Evangelice Francour

-G-

53 - 56 William H. Goodwin, Joseph Negahnquet
246 - 36 Catherine Greiffenstein, nee Burnett
247 - 20 Charles Greiffenstein, son of 246
248 - 18 Olie Greiffenstein, daughter of 246
249 - 13 William T. Greiffenstein, son of 246
251 - 30 Mrs. Wiley Beaver, nee Rosalie Greemore
292 - 4/12 John William Goodin, orphan & son of J.H. Goodin, white and Elizabeth Goodin, nee Phelps
321 - 25 Frank Goodboo, single
323 - 30 Charles Greemore
324 - 7 Annie Greemore, daughter of 323
349 - 27 Peter B. Greemore
698 - 2 Mabel C. Greemore, daughter of 323
711 - 44 Delia B. Griffin, nee Bourassa, nee Gregson, nee Gergeron
839 - 29 Laura Gilbert, nee Lewis, daughter of 832
840 - 1 William Gilbert, son of 839
841 - 50 Mary L. Hiser of Goss-lan
957 - 28 Margaret Gratz

958 - 8 Mary Gratz, daughter of 957
960 - 2 John Gratz, son of 957
1073 - 40 Ah-twain Gosland
1074 - 10 Maggie Gosland, daughter of 1073
1075 - 5 Quash-ma Gosland, son of 1073
1076 - 1 Che-quam-ka-go Gosland, also Hillery (male), son of 1073
1077 - 56 La-zet Gosland (female) sister of 1073 & single
1083 - 66 Philda Green, nee LePoint
1254 - 18 Frank Ga-ga-dmo, step-son of 1249 (Joseph Blackbird)
1333 - 24 Margaret Green

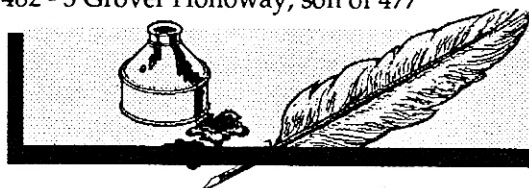
-H-

31 - 32 Julia Henry, wife of J. Henry
32 - 13 Clarence Henry, son of 31
33 - 9 Charles Henry, son of 31
78 - 20 Mary Rice, nee Hale, husband Richard Rice, Prairie Potawatomi
99 - 38 Margaret Haas
100 - 23 Joseph Haas, son of 99
101 - 18 John Haas, son of 99
102 - 21 George Haas, son of 99
103 - 7 Reuben Haas, son of 99
105 - 7 Minnie Haas, daughter of 99
205 - 32 Joseph B. Higbee
206 - 30 Lewis D. Higbee
207 - 5 William A. Higbee, son of 206
208 - 3 Lewis M. Higbee, son of 206
209 - 1 Arthur G. Higbee, son of 206
210 - 27 Lucy A. Louraine, nee Higbee
211 - 3/12 Julius M. Louraine, son of 210
271 - 5 Annie Hardin, daughter of 270 by former husband
355 - 60 Michael Hofored, on Gardner Roll it is spelled Hoover
356 - 24 Michael Hofored, Jr., son of 355
357 - 20 Kate Hofored, daughter of 355
441 - 35 Stella M. Haney, nee Juneau
442 - 17 Kittie F. Mahler, nee Haney
463 - 65 Margaret Clinton, nee Hardin
464 - 23 Louise Reed, nee Hardin, daughter of 463
477 - 33 Emily Holloway, nee Milot, daughter of 476
478 - 17 Alexander Holloway, son of 477
470 - 15 Roselle Holloway, daughter of 477
480 - 12 Isabelle Holloway, daughter of 477
481 - 5 Hattie Holloway or Mary, daughter of 477
482 - 3 Grover Holloway, son of 477

483 - 1 Walterh Holloway, son of 477
571 - 50 Harry or Pe-a-dwa-dsh, single
764 - 37 Louise Hartman, nee Smith
765 - 18 Lizzie Hartman, daughter of 764
767 - 4 Thomas A. Hartman, son of 764
768 - 2 Nellie Hartman, daughter of 764
824 - 29 Estelle M. Harder
828 - 13 William Harder, son of 824
841 - 50 Mary L. Hiser or Goss-lan
846 - 9 Wesley Harder, son of 824
862 - 25 Olive Shepard, nee Collins, nee Hutton
863 - 10 Edward Hutton, son of 862
864 - 9 Anna Harder, daughter of 824
874 - 44 Julia Ann Hale
875 - 17 Joseph Hale, son of 874
876 - 15 Rebecca Hale, daughter of 874
887 - 34 Rose Horton, nee Frapp
888 - 18 George Horton, son of 887
890 - 8 Olla Horton, daughter of 887
895 - 27 William F. Hale
933 - 41 Mary E. Hurd
934 - 13 Anna May Hurd, daughter of 933
935 - 8 Percy Hurd, son of 933
942 - 1 Joseph B. Higbee, son of 206
976 - 28 Robert A. Higbee
977 - 2 Ida May Higbee, daughter of 976
979 - 27 George A. Higbee
999 - 22 Mary Hascall
1011 - 38 Madeline Harridge, nee Weld, nee Kennedy
1015 - 8 Clara M. Harridge, daughter of 1011
1016 - 6 William E. Harridge, son of 1011
1017 - 4 Melvin Harridge, son of 1011
1084 - 38 Hans-mud-nash-wa (male)
1086 - 7 Han-mud or Ellen Hansmud, daughter of 1084
1098 - 29 Mary L. Howell, nee Quintard, daughter of 1091
1099 - 3 Annice L. Howell, daughter of 1098
1100 - 2 Leland Albion Howell, son of 1098
1168 - 24 John T. Hascall
1169 - 1 Raymond Hascall, son of 1168
1170 - 19 Jacob Hascall, brother of 1168
1245 - 49 Luella Hetzall, husband white
1246 - 5 William Hetzall, son of 1245

-I-

1036 - 80 Iowa-qua, single (female)



Letters From Page 5

Proud Potawatomi Want To Be Counted

Dear Editor,

I was very disappointed we were denied our inheritance enrollment with the B.I.A., but not surprised.

But, I wonder if an honorary enrollment for our own records and use could be started, like a family tree or history for future use and records of our future generations who are less Indian, perhaps kept in our museum with our names and ancestry and this way, we can keep our own "Honor Roll" and genealogy, free of government restrictions.

Thank you, God bless you for your faithful work as Editor for our people.

Gladys B. Small
Tucson, Arizona

Will Children Miss History?

HowNiKan,

I am Lillian (Lewis) Mimnaugh and was happy to read the letter written by Joan R. Keith about her

grandfather, who was my brother, Lester Lewis, Sr.

We agree with her letter written to Chairman Daniel Inouye, Senate Select Committee on Indian Affairs. Certainly our children and theirs would miss the history and being a part of the tribe, should they be denied enrollment by descendency. They have been taught to be proud of their heritage and respect it.

Lillian Mimnaugh
Apache Junction, Arizona

Proud To Be A Descendent

HowNiKan,

Please find enclosed \$5 for your well written and interesting paper. I enjoy it so much and am so proud to be a descendant of the original people of this wonderful land.

Sincerely,

Virzine Dickison
Salinas, California

For the record...

Business Committee - August 1, 1988

Present: Chairman John Barrett, Vice Chairman Jim Young, Secretary Bob Davis, Committeemen Hilton Melot & Francis Levier, Tribal Rolls Director Ava DeLeon, Accounting Director Carolyn Givens, Recording Secretary Pat Barrett, Tribal members Lonnie Burnett and Andy Bradford.

Meeting called to order by Chairman Barrett at 6:20 p.m.

In accordance with an earlier vote \$135 was given to Andy Bradford of the Potawatomi Softball Team to assist with expenses.

Bob Davis moved to approve Pot. Resolution #89-10 accepting seven qualified applicants for tribal enrollment. Francis Levier seconded; passed 5-0.

Francis Levier moved to approve the July 11, 1988 Business Committee meeting minutes as corrected. Hilton Melot seconded; passed 5-0.

Business Committee members met with representatives of a computerized cash register company and viewed demonstration on how the registers work.

Tribal member Lonnie Burnett, a Kansas State grad with a degree in business administration, met with committee members and expressed his interest in tribal employment.

A clarification was requested on when the Business Committee would become involved in Indian Child Welfare cases. Determination was that the tribe's case worker, administrator and prosecutor would jointly decide when to ask for committee guidance on individual cases.

Francis Levier noted that the five Shawnee Agency tribes had met today (Aug. 1) at the Potawatomi complex for a workshop on contracting the Agency and its services.

John Barrett announced that the United Tribes of Western Oklahoma and Kansas had nominated him to the Governor's Commission on Indian Affairs.

Levier announced that the 60 acres was now in trust status and all other property not yet in trust had been approved for trust action.

Levier noted that the Quakers are "entertaining bids" for \$7,000 an acre for the property located south of the complex. After discussion Davis moved to offer \$14,000 for the existing church, cabin and acreage. Levier seconded; passed 5-0.

Nominations were taken for Grievance Committee. Gilbert Lawson, Bob Trousdale and Esther Loudon will be contacted to see if they will serve on the board until the 1989 election.

The Committee agreed to appoint Norman Kiker, David Bourbonnais, Gary Bourbonnais and Don Yott to the '89 Election Committee with Yott to serve as chairman. If the parties accept they may nominate a fifth person for appointment.

Discussion was held on the Sacred Heart Mission Historical Society and their need for use of a bush hog on weekends.

Committee went into executive session at 9:45 p.m.

Meeting adjourned at 11 p.m.

Business Committee - August 25, 1988

Present: Chairman John Barrett, Vice Chairman Jim Young, Secretary Bob Davis, Committeemen Hilton Melot and Francis Levier, Museum Director BJ Rowe, Accounting Director Carolyn Givens, Recording Secretary Pat Barrett, Tribal Rolls Director Ava DeLeon, Health Services Director Ken Cadaret, Operations Manager Bob Dunning, Election Committee members Norman Kiker, Debbie Penson, Don Yott and David and Gary Bourbonnais, J.P. Motley, Carl Stifler, John Delozier, Paul Schmidtkofer, Tim and Kathy Lowry.

Chairman Barrett called the meeting to order at 6:45 p.m.

The 1988-89 Election Committee were sworn into office by the chairman. Committee members are: Don Yott, Gary Bourbonnais, Norman Kiker, Debbie Penson and David Bourbonnais. Bob Davis moved to approve Potawatomi Resolution #89-11 naming and seating the committee. Francis Levier seconded; motion passed 5-0.

Hilton Melot presented a check for \$500 to Tim and Kathy Lowry of the Sacred Heart Mission Historical Society. In addition to the donation, Melot moved to donate the old mobil home located behind the administration building to the historical society. The tribe will move the trailer and will loan the society a bush hog on site clean-up weekends. Jim Young seconded the motion; passed 5-0.

Tim Lowry noted the society was interested in fencing off the property across the road from Sacred Heart where many tribal members are buried. Business Committee consensus was to have Lowry research ownership of the property and report back.

Francis Levier moved to approve the August 1 committee minutes as amended. Bob Davis seconded; passed 5-0.

Discussion was held on the Arizona council scheduled for December. The date will be moved to another time.

Hilton Melot moved to appoint Ava DeLeon, tribal rolls director, to the tribal scholarship foundation. Francis Levier seconded; passed 5-0.

Tribal Health Services Director Ken Cadaret addressed the committee on the "at cost pharmacy" currently being readied for operation. The initial program will involve tribal members sending their chronic illness prescriptions to Cadaret's department and then picking up the prescriptions at Ralph's Pharmacy in Tecumseh. Prescriptions through the mail will be started within four months. Spouses and children of tribal members are eligible for the prescription

service for a low service charge. Jim Young moved to approve Cadaret's report and proposal. Hilton Melot seconded; passed 5-0.

Bob Davis moved to table discussion of museum addition use. John Barrett seconded; passed 5-0.

Committee came out of executive session at 9:10 p.m. and recessed until 9:30 p.m.

The Business committee conducted a 45-minute review of the weekly financial statements.

Francis Levier moved to approve Resolution #89-13 supporting Mitchell Chouteau as Agency Superintendent at the BIA. Bob Davis seconded; passed 5-0.

Francis Levier moved to table the Citizens Complaint Ordinance after noting that additional language regarding penalties for frivolous suits should be added. John Barrett seconded; passed 5-0.

Francis Levier moved to approve Resolution #89-14 approving Ordinance #88-8-25, The Non-Indian Debarment Ordinance. Jim Young seconded; passed 5-0.

Review was held on the several individual contracts necessary to contract the entire Bureau of Indian Affairs Shawnee Agency. They were approved by unanimous consent and a signing date with the Bureau will be scheduled later with the other agency tribes.

Meeting adjourned at 11:35 p.m.

Business Committee Meeting - September 10, 1988

Present: Chairman John Barrett, Vice-Chairman Jim Young, Secretary-Treasurer Bob Davis, Committeeman Francis Levier, and Committeeman Hilton Melot.

Chairman Barrett called the meeting to order at 12 noon at which time the Business Committee went into Executive Session.

Special Executive Session Business Committee meeting will be held the 20th of September to discuss various business ventures.

The Business Committee continued the rest of the meeting in open session.

Hilton Melot made a motion to approve Resolution POTT #80-18 to amend Articles 1 and 3 of the Constitution of the Citizen Band Potawatomi Indian Tribe of Oklahoma to amend the name and to change the enrollment to a descendency basis. Motion seconded by Bob Davis. Motion carried, 5 in favor, 0 opposed.

Motion was made by Francis Levier and seconded by Bob Davis to approve Resolution POTT #89-19 to request funding from the U.S. Department of Health and Human Services for the Community Services Block Grant. Motion carried, 5 in favor, 0 opposed.

Motion made by Francis Levier to approve Resolution POTT #89-20 to support the Iowa Tribe in its efforts to contract Scholarship funds remaining in the 1987 Shawnee Agency scholarship line item. Motion seconded by Hilton Melot. Motion carried, 5 in favor, 0 opposed.

Meeting adjourned.



For your information

Fellowship applications being accepted

The Association on American Indian Affairs will accept applications through September 16, for the Sequoyah Fellowship Program for American Indian and Alaska Native Graduate students. The Fellowship provides a one-year \$1,500 unrestricted stipend paid in two equal installments. Contact: Arlene Hirshfelder or Vali Kauke, (212) 689-8720

Scholarship program to continue

American Indian Scholarships, Inc., of Albuquerque, NM has been awarded a two-year contract by the Bureau of Indian Affairs for the continued administration of its fellowship program for American Indian graduate students. Contact: American Indian Scholarships, Inc., 4520 Montgomery Blvd. NE, Suite 1-B, Albuquerque, NM 87109.

UC-Berkley has aid for Indian students

The University of California-Berkley has varying forms of financial assistance and special grants for American Indian students in graduate studies. Contact: American Indian Graduate Program, 140 Earl Warren Hall, University of California, Berkley, CA 94720, (415) 642-3228 (collect)



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Desecration - from page 9

to his air-conditioned office. He has a computer at his desk. Pictures of Indians hang on his wall.

He thinks the reburial may discourage grave robbing.

"It's happened more than once," he said, "If we increase the awareness about the feelings of Indian people and what it means to them, and try and create an analogy of the Indian going into the white man's burial ground and doing the same thing, then hopefully that cavalier attitude of just going pot hunting, throwing the bones aside and picking up the good stuff..."

"A lot of people do it because they don't even think. It's just, 'I dug this up, it's just some old Indian bones, it's no big deal.' Maybe if they were a little more aware of native people, then they won't have that attitude."

Zunigha belongs to the Native American Church, where participants worship in tepees and take peyote.

Edward Loonsfoot, a Chippewa in Springfield Mo., is a Roman Catholic.

Loonsfoot, director of the American Indian center in Springfield, believes just as strongly as Zunigha that grave desecration is not to be treated lightly.

He said the artifacts placed in a grave - pipes, gorgets, jewelry - had a purpose. "They believe... when the spirit comes... they believe they will have this with them the rest of eternity."

"I'm a Catholic. I still believe that way."

One Indian leader wasn't sure how the reburial should proceed.

Kenneth Blanchard, governor of the Absentee Shawnee in Shawnee, Okla., said his tribe has never developed a "reburial ceremony." Reburial was something that Indians never worried about until white people arrived, he said.

Blanchard and some other Indians believe that graves in Union County may be those of Shawnee.

"First of all, I'm going to get pretty defensive about the efforts. I hope we never have to create a reburial rite for the tribe," Blanchard said.

"This is something we don't do as the Absentee Shawnee tribe; we don't dig up our deceased. Once they're laid to rest, they're given the respect of being there until - until."

"And now somebody has (caused) us to go into a reburial ceremony."

"We're having to go into a reburial ceremony to assure the spirits, and excuse those that did, and ask forgiveness for being disturbed. This is what I'm getting from the elders."

"We as Indian people wouldn't go to Woodland

Cemetery and start digging up the remains. We give the white people that respect; that's where they leave their people to rest, and we would never do that."

Robert Kootsvema, a 39-year old Hopi living on a reservation, said, "Our ancestors were buried with their best possessions, and now the white man is coming in and taking them away. We want everybody to just leave them alone. Those things, you are not supposed to bother. Down the road, it will come back to you if you do wrong."

"In a spiritual way, we depend on those spirits, and now they need our help because they have been disturbed."

Special thanks to Linda McDaniel of Evansville, Indiana for the above articles. readers outraged by the robbing of Indian graves are urged to write:

- Chamber of Commerce; PO Box 825, Owensboro, KY 42301

- Mayor David Adkisson; City Hall; Owensboro, KY 42301

Will Sampson Transplant Foundation Established

Will Sampson (Samsogee) full-blood Muscogee-Creek, was a gentle man, a man of many talents, many loves, and many accomplishments. Even during his final days, he continued to share his energy, love and optimism with those around him. As Samsogee's soul now rests in a peaceful world, his spiritual energy and love continue on through "The Will Sampson (Samsogee) Transplant Foundation, Inc."

dation, Inc."

The Foundation was established shortly after Will's passing to offer financial assistance to those in need of lung or heart/lung transplantation, and in time, to further educate people on the need for organ donation. For more information: Sandy Webb, Exec. Dir.; 1800 West Loop S., Suite 711; Houston TX 77027; (713) 877-1666.

What is an Indian - from page 4

Elizabeth Hallmark, an Ojibwa and director of the Minneapolis American Indian Center thinks along these traditional lines: "Just because an individual has a tribal enrollment number entitling him to certain services, does not, in my mind, define this person as an Indian. It is the heart of this person that speaks to me. That's where my Indianness is - in my heart."

One of the great Sioux holy men of our time was John Fire Lame Deer. He associated Indianness with the heart also. His beliefs in the concepts symbolized in the pipe identified him as an Indian. He recollected a time in his life when the meaning of the pipe filled his senses.

He stated that at that moment he realized that to truly understand what it meant to be an Indian was to understand the pipe. He went on to say that even as an old man he was still learning. We must ask ourselves then; What bureaucrat has the right to say who is and who isn't an Indian? Or who is more of an Indian?

To be an Indian is a way life, a looking within and feeling a part of all life, an allegiance to and love for, this earth. Historically, we did not judge individuals by the color of their eyes or the color of their hair but how they conducted and lived their lives. To debase our identity by reducing us to

percents of blood is another version of genocide. To deny our tribal nations the right to traditionally adopt and naturalize citizens is relinquishing our tribal sovereignty.

The last time some of us were required to show papers for proof of blood was when we wanted to breed our dogs or horses. The confusion of attempting to define what is Indian will persist in the governmental bureaucracies but will not be shared by many American Indians who know what they are.

For many of us, to be Indian is not a heritage granted by legislation, percents of blood or bureaucratic studies or even by a community's consideration. It comes from the heart and the heart knows what it is.

One of the ways it learned was listening to the oral and written literature of the past. Contained within this literature are the values, beliefs and concepts of true Indianness.

It seems that if the traditional American is to remain at all visible and have a voice in the affairs of the people, then traditional thinking American Indians must challenge the bureaucratic system of identifying Indians - if for anyone, for their children.